NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

VOLUME 1. NEW-YORK, THURSDAY, NOVEMBER 19, 1840. NUMBER 24.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
AT 143 NASSAU STREET.

NATHANIEL P. ROGERS, Editor.

W. C. ROGERS, General Agent.

☞ To whom Agents, Traveling and Local, will address all letters relating to their agencies.

TERMS.—TWO DOLLARS A YEAR, IN ADVANCE.

Three Dollars if delayed until the end of the year.

Ten Dollars, in advance, will pay for 7 copies one year, sent to one address.

Twenty-Five Dollars in advance, will pay for twenty copies one year, sent to one address.

WILLIAM S. DORR, Printer.

PRO-SLAVERY RETREAT.

From the Milledgeville Union.

Governor of Georgia.

We invite the attention of the public to the following letter of the Governor, addressed to the Hon. S. M. Gates, a Whig member of Congress from the State of New-York, who has impiously attempted to insult the people of Georgia, by forwarding to their Chief Magistrate, documents from abolition societies in England and elsewhere, the nature and import of which require that they should not be either circulated or published in this State.

The indignant rebuke of the Governor to this villainous incendiary, whose frank as a member of Congress is so ill-merited by him as an honorable member of the Congress of this Republic, will, we doubt not, meet the candid assent of every southern man if it does not reach the sensibility of the destitute creature who has subjected himself to the contempt of every Georgian, by endeavoring thus to meddle with their constitutional rights, and insidiously attempting to offer them an insignity for which his neck would pay the forfeit, if their soil ore his footsteps.

(OFFICIAL.)

EXECUTIVE DEPARTMENT, }
Milledgeille, Ga., Sept. 10, 1840. }

SIR:—An address to the Hon. George R. Gilmer, my predecessor in office, from a foreign abolition convention, forwarded under your franking as a member of the Congress of the United States, has been received at this Department. It was soon followed by another package containing resolutions of the Convention, addressed to the same gentleman, but superscribed to me. The superscription of this package is in the hand-writing of hat of the first, which leaves no doubt Georgia is indebted to a Whig member of Congress of New-York for both

The audacious attempt of a foreign convention to interfere with the free intercourse between the States of the Union, is equalled only by your insolence in forwarding a copy of their proceedings to his Department.

This is a subject which, with the object intended to be accomplished by it, admits of no argument; and all who seek to agitate it, and carry out the above purpose, either by courting foreign alliances or the use of other means, shall be regarded and treated as public enemies, outlaws and traitors.

I am, &c
CHARLES J. McDONALD.
Hon. S. M. Gates, New-York.

Tremendous!

By the following extract from the message of His Excellency the Governor of Georgia, it will be seen that the question of slavery has been brought before the Legislature of that State. Now look out for a "thunderbolt" which shall throw all previous demonstrations of the "chivalry" into the shade!

I lay before the Legislature the address and resolutions of a Convention held in June last, in the British Metropolis, of an extraordinary character. The tone of denunciation used in these proceedings proclaim the madly fanatical spirit that dictated them, and fully demonstrate the fatal extremity to which a false philanthropy may impel its votaries. The suggestion of any measure to the General or State Governments of this Union, whether constitutional or not by the subjects of foreign powers, is an impertinence not to be endured; but an offer to *dictate* an unconstitutional policy subversive of the authority of the States, violative of individual rights, and endangering the peace of any member of the confederacy, is an injury that should be felt by every American citizen, and the nations, whose subjects are thus offending, should be required to bring them to condign punishment. The history of this Convention proves, I regret to say, that citizens owing allegiance to the Government of the United States, bound to its support by all the obligations of honor, duty, patriotism and religion, enjoying the blessings which flow from a Constitution ordained and established to ensure domestic tranquility, have joined the unholy combination against an institution recognized by that instrument. A member of the Congress of the United States has made himself accessory to this wanton aggression upon the Constitution, by sending to this Department, in a packet bearing his frank, one of the papers now communicated. The whole matter is referred to you, not doubting that you will give it all the consideration to which, in your enlightened judgment, it may be entitled.

From the Nashville Union.

Real Cause of Alarm.

We have seen in the office of the Secretary of State two communications from the World's Convention of Abolitionists, under the seal of British and Foreign Abolition Society, one of them FRANKED by S. M. GATES, A WHIG MEMBER OF CONGRESS from New-York, and both addressed to "His Excellency James K. Polk, Governor of the State of Tennessee." *They are* INCENDIARY, or we would lay them before the public. We have permission, however, to publish the letter of the Governor in reply to Gates, which is as follows:

NASHVILLE, (Tenn.) October 2d, 1840.

To the Hon. S. M. Gates, Member of Congress from the State of New-York:

SIR:—I have received through the post office a communication, under your official frank as a member of Congress, containing certain proceedings of a body of men styling themselves "A Convention of the friends of the negro, assembled from various parts of the world, convened for the purpose of promoting the immediate, entire, and universal abolition of slavery and the slave trade." This convention, it appears, was holden at London in the month of June last. The envelope covering the communication, which comes to me under your frank, is post marked at the city of New-York—is sealed with a stamp, bearing the pictorial representation of a person in an imploring attitude, and encircled with the words, "*British and Foreign Anti-Slavery Society*" The communication itself contains an "appeal to the Governor of Tennessee to employ all the influence and power with which Divine Providence has entrusted him to secure immediate and unconditional liberty to the slave."

The fact is indisputable that you have lent your official frank to this self-styled "World's Convention of Abolitionists," as the means of enabling them to send their infamous publications in manuscript through the United States mails free of expense, and the presumption, therefore, is that you countenance and approve the proceedings which you aid them to circulate. In a postscript to the communication bearing your frank, I am requested to acknowledge its receipt in a letter addressed to the "President of the Convention at London." This request I shall disregard. I cannot recognise, by any act of mine, official or otherwise, the right of foreigners to make an attempt in itself so impertinent and impudent, to intermeddle or interfere with the domestic institutions of this State. But you, sir, are an American citizen, and by the part you have borne have made yourself equally criminal and responsible with the foreign agitators and fanatics with whose proceedings you have identified yourself. Were it not for the official station which you occupy, I am free to declare, that I should treat the part which you have borne in this dark transaction with the scorn and contempt which I entertain for the proceedings themselves, and which I am sure all patriotic citizens, ardently attached to the Union, and desiring its preservation, will pronounce upon your conduct.

It is to be regretted that the affected and hypocritical philanthropy of British and other foreign abolitionists, with whom your official frank identifies you, had not been reserved for the suffering subjects of their own dominions, whose unremitting toil even in seasons of profound peace is in many instances scarcely rewarded by the means of procuring wholesome food and decent raiment. Unacquainted, as the Convention, whose proceedings you endorse and circulate by your frank, seems to have been with the peaceable relation of master and slave in the United States, their advice is as worthless as it is gratuitous.

The foreigner, in the extenuation of his crime, may plead ignorance of our form of government, but from you, sir, his American aider and abetter, no such plea is admissible.—He may be actuated by a desire to produce insurrection in the heart of a rival nation. But what apology have you, sir, for lending your official privilege as a member of Congress, to aid him in an attempt to produce anarchy and confusion in one of the constituent sovereignties of your own government! Have you seriously reflected upon the dangers of the crusade in which you are engaged—a crusade in alliance with foreigners, which not only threatens the peace and harmony of the Union, but may endanger its existence, if the wicked agitation to which you give your countenance is persisted in! Are you so deliberately reckless of consequences as to be willing to lend the aid of your official privilege to countenance and abet foreigners in proceedings calculated to excite sectional jealousies and heart-burnings—to divide the States by geographical lines—to array one section against another; and that, too, at the imminent peril of producing domestic insurrection and servile war! Have you yet to be informed that slavery existed in the Colonies long before independence was achieved! Have you yet to learn that at the adoption of the Constitution, the adjustment of the slave question presented one of the chief difficulties to the formation of the Union which had to be encountered—and that it was ultimately settled upon principles of mutual concession and compromise! Would you disturb the fundamental compact upon which the Union of the States rests! But I will not argue the question. It is not one which is debateable.

It is a matter of sincere regret that any American citizen should be guilty of such high treason to the first principles upon which the States became united. Your official frank covering these proceedings stands up in judgment against you as a witness whose testimony is not to be impeached.

The only further notice which I shall take of these nefarious proceedings of foreigners, with whom you stand associated, will be to expose them to the indignant reprobation of the people of Tennessee.

JAMES K. POLK.

HISTORICAL RECORD.

Ohio Yearly Meeting of Friends.

To the Members of the Society of Friends, constituting Ohio Yearly Meeting.

DEAR FRIENDS:—That subject of human wrong by which we may be considered to be surrounded, which more than any other, perhaps, calls for our deepest sympathy, has at this time taken deep hold of the minds of Friends—we mean the enslavement and general oppression of the colored population of the United States—and after much exercise it was agreed to memorialize the Congress of the United States for the abolition of Slavery and the Slave trade within its jurisdiction; and the Legislature of this State for the repeal of those statutes by which our colored brethren are denied the exercise of many of their just and inalienable rights. And in view of the relation which we sustain to these subjects, the insidious and onward march of the spirit of tyranny over our land, the support and sanction it receives by our fellow citizens, as a body, and a conviction in the minds of many that the liberty of conscience and the subversion of religious toleration are threatened by the continued extension of this great enemy to liberty and virtue;—we feel constrained also to address the members of our religious society, in order to strengthen their hands in bearing a more consistent and faithful testimony against the system of Slavery in any form and under every modification.

Recognizing, as we profess to do, by assuming the christian name, the perfect equality of every human creature, it is important that we become divested of prejudice—that antagonist of the principle of love, which seems to be at the root of the oppression and degradation of this people

Slave laws and all the other oppressive laws of which we complain, are the creatures of public sentiment, created and sustained by the common consent of the people, and a responsibility must rest upon every member of our society proportionate to his or her opportunities of correcting this public sentiment and eradicating the prejudice against the victims of oppression from the minds of the community. In this way a testimony may be borne, and if Friends permit their feelings to be properly enlisted in behalf of suffering humanity, and "remember those in bonds as bound with them," they may find much for their hands to do in loosening the bands of wickedness. A large portion of our neighbors in the non-slaveholding States are unwilling that emancipation should take place, and their opposition proceeds in a great measure from a want of information relative to the practicability and safety of such a measure. Many of them have friends in the South who hold slaves, and they are connected with religious societies, whose members are slaveholders, yet with all the opportunities of propagating effectively the principles of liberty, their influence is too generally on the side of the oppressor. The exclusion of truth upon this important subject to a great extent from the columns of the public prints, tends to keep them from obtaining facts relative to emancipation in other countries; hence a field of labor presents itself on every hand; and as the general conversion of the people of the professedly *free States* would greatly conduce to eradicate this evil in some of its strong-holds, and to expunge from the statutes of this country those unequal and oppressive enactments in relation to colored people, it behoves us to use our influence in endeavoring to reconcile the minds of our fellow-citizens to measures so imperiously demanded by every Christian principle.

The encouragement of schools among them, by which their morals may be improved and the prejudice against them in some measure removed, may be a consideration worthy of the special attention of Friends.

The importance of abstinence, as far as practicable, from the products of the labor of slaves as a means of peacably counteracting the system of slavery, and of clearing our own skirts from all participation in this iniquity, cannot be too closely examined.

Signed in and on behalf of Ohio Yearly Meeting of Friends, held by adjournments from the 31st of 8th month, to the 4th of 9th, inclusive, 1840.

JAMES HAMBLETON,
Clerk of Men's Meeting.
MARY ANN UPDEGRAFF,
Clerk of Women's Meeting.

From the Cincinnati Observer.

Cincinnati Presbytery.

REPORT OF THE COMMITTEE ON SLAVERY.

September 16, 1840.

The committee on Slavery, to whom was referred the letter from Ripley Presbytery on the same subject, respectfully submit the following Report.

Whereas, this Presbytery, at an adjourned meeting, held in Cincinnati, October 1, 1839, did resolve that sessions of churches under its care ought to take measures effectually to exclude from fellowship all who are known to participate in the crime of slaveholding; and that we cannot receive ministers from Presbyteries tolerating slavery, without evidence that they have abjured this sin:

And, whereas, the last General Assembly, at the close of its session, adopted the following preamble and resolution, to wit:

"Whereas, it appears from memorials sent to this house, that several Presbyteries have passed resolutions excluding slaveholders from their pulpits and from their communion; and whereas, our constitution requires that no member of the Presbyterian church shall be disfranchised without a regular trial; and whereas, this proceeding is a repetition of the excinding acts of the New Basis Assembly, against which we have taken our stand as friends of the constitution; Therefore, Resolved, that said Presbyteries be requested to rescind said resolutions."

Resolved, That Presbytery cannot comply with the assembly's request by rescinding their resolutions; for the following among other reasons.

1st. The resolutions were passed pursuant to a recommendation from the Assembly of 1839, which, after long and patient discussion, referred the whole subject to the several judicatories, recommending them to take measures to "rid themselves of the evil."

Now as ministers of Jesus Christ, we know of but one way to remove any moral evil, viz:—by requiring the evil doers to cease from the practice of it on pain of separation from us. The evil of slavery, is, HOLDING SLAVES; and we have simply declared our communion shut against those who openly practice this iniquity. And we cannot go back. We cannot, at the request of the Assembly, undo a righteous act, passed pursuant to the recommendation of the Assembly of the preceding year.

2d. The Assembly seem to have totally misapprehended the nature and operations of the resolutions to which they refer. Resolutions passed by northern Presbyteries, declaring slaveholding a disqualification for communion, are not, (as the Assembly most strangely aver,) "a repetition of the excinding acts" of '37. Nor are they, (as the Assembly probably meant to say,) a repetition of the *principle* of those justly obnoxious acts. Neither are they in the same spirit.

The excinding acts cut off a mass of persons without specifying any crime. Resolutions excluding slaveholders from our churches merely exclude a crime without specifying any particular persons. If no slaveholders come to our churches desiring to commune, then none are excluded.—Our resolutions leave them where we found them, members in regular standing in their own churches in the South, connected with us through the General Assembly. We simply declare that slavery shall not come into the free state churches, in the persons of slaveholders, just as our civil laws declare it shall not come into Ohio in the persons of both master and slave. And if the Assembly's ecclesiastical polity be more corrupt and despotic than our civil polity, we never can accede to their request.

3d. And if the Assembly means to say that our resolutions are in the *spirit* of the excinding acts, their error is, if possible, greater still. The difference between resolutions barring our churches against slaveholding and the "excinding acts," is the difference which there is between freedom and slavery. They differ, just as condemning to punishment the innocent, unheard, differs from closing our communion against the guilty, whenever that guilt shall be found upon them. For no man is shut out by our resolutions until his slaveholding is proved upon him, on his application to commune.

Now there is but one way to justify a request that we should admit such slaveholder; and that is, to prove that slaveholding is not sin! And this is an attempt which few persons, out of pagan countries, are hardly enough to undertake!

4th. There is but one plea for making our communion free to those who practice slaveholding which has any plausibility. It is the plea for precedent. "They have been tolerated, therefore, they should be." And this plea is enforced by two considerations, strongly urged, viz: that the practice is with them a sin of ignorance; and, that, bating the crime of slaveholding, 'they are amiable, and apparently pious men.' But, granting the premises, the conclusion would not follow, but its opposite. For long perseverance in a wrong, not only is no argument for its continuance, but makes the duty of breaking off more imperious. And if the slaveholder be amiable, and truly pious, he will be so much the more apt to take our rebuke in good part, and cease from the thing which offends his brethren. But this plea of the slaveholder's ignorance is truly shocking. If it were true, how long will it take us to enlighten him, by telling him, as by communing with him we do, (by actions, the truest interpreters of our meaning,) that slaveholding is no sin?

But he is not ignorant. Scarcely a respectable writer has treated on law or ethics since the Reformation, but has condemned slaveholding, expressly or by implication, a thousand ways. Among them may be mentioned, Miller, Blackstone, Montesque, Johnson, Addison, Burke, Edwards, Hopkins, and innumerable others, some of which are in almost every respectable family in the United States. So that even ungodly men, who wholly neglect the Bible, cannot fail to have their conscience enlightened on the subject, while professed Christians have had the question under discussion ever since the first slave-ship touched our shores.—So that an excuse for ignorance allowed now, may be as good a century hence. But what renders the pretence of the slaveholder's ignorance utterly absurd is, that it is to be allowed at our church doors here in free Ohio. For the resolutions exclude them from no other churches. And the plea pretends that a man may be here desiring access to our free state churches, without ample means of arriving at the conclusion, that it is wicked to retain possession of his neighbor's person and earnings, without compensation, and without asking his consent! The supposition is monstrous, and would appear so to every eye, but for the blinding power of self-interest. For there never was, there never can be, a purely disinterested man, good or bad, but must condemn, and from his heart, too, the practice of enslaving and owning men.

Resolved, That the above be published in the Cincinnati Observer, and the stated clerk be directed to forward a copy of the same to Rev. J. Rankin, of Ripley, Brown County, Ohio.

A true extract from minutes of Cincinnati Presbytery.

Attest, A. BENTON, Stated Clerk.

From the Voice of Freedom.

Action of the Vermont Legislature.

RESOLUTIONS RELATIVE TO SLAVERY AND THE SLAVE-TRADE.

Whereas, domestic slavery exists in the District of Columbia, under the express authority of Congress, which, at the time of the cession of the District, re-enacted the slave codes of Maryland and Virginia; and whereas, the sanction thus given to slavery, and its continued toleration at the seat of Government, form a manifest violation, by this nation, of the first principles of justice, and have a tendency to corrupt the moral sense, and lower the character of the whole people of the United States; and whereas, this nation can have no higher interest, either before God or in the eyes of men, than the establishment of justice and strengthening the just foundation of national honor; and whereas, slavery in the District of Columbia, being thus a national concern, and involving national responsibility, it is the right of the State of Vermont to remonstrate against the common wrong, and the degradation of national character, therefore—

Resolved, That Congress ought to exercise its acknowledged power in the immediate suppression of slavery and the slave-trade in the District of Columbia:

And whereas, by the Constitution of the United States, Congress has power to regulate commerce with foreign nations and between the several States of the Union, in the exercise of which power, Congress in the year eighteen hundred and eight, abolished the foreign slave trade; and whereas, a domestic slave trade, as unjustifiable in principle as the African slave-trade and scarcely less cruel and inhuman in practice, is now carried on between the several States; therefore—

Resolved, That the domestic slave-trade between the several States ought to be abolished by Congress without delay.

Resolved, That no new State ought to be admitted into the Union whose constitution shall tolerate domestic slavery.

Resolved, That our Senators and Representatives in Congress be requested to use their utmost efforts to give effect to the foregoing resolves.

Resolved, That his Excellency the Governor be requested to forward a copy of these resolves to each of the Senators and Representatives from Vermont in Congress.

In House of Representatives, Oct. 29, 1840. Passed.

P. T WASHBURN, Assistant Clerk.

AN ACT, to extend the right of trial by jury.

It is hereby enacted by the General Assembly of the State of Vermont, as follows:

1. Whenever an alleged fugitive from service or labor to which he is held under the laws of any other State, shall have escaped into this State, the claim to the services of such alleged fugitive, his identity and the fact of his having escaped from another State of the United States into this State, shall be determined by a jury.

2. Every writ for the arrest of such fugitive shall be returnable to the county court in the county in which said fugitive shall be arrested.

3. The jury to try the matter aforesaid, shall be drawn in the same manner as for the trial of civil causes from the jurors summoned and attending such court, and the said matters shall be tried and determined like any issue of fact in such court.

4. If the finding of the jury be in favor of the claimant upon all matters submitted, the court before whom such hearing shall have been had, shall grant to such claimant a certificate stating that it appears from the evidence submitted to the jury, that such fugitive, who shall be particularly described in such certificate, doth owe service or labor to to the person claiming the same under the laws of some other state in the Union, naming such person, and the state under whose laws such claim is sustained.

5. If the finding of the jury be against the claimant, on any of the matters submitted to them, the person so claimed as a fugitive, shall be forthwith set at liberty, and shall never thereafter be molested upon the same claim; and any person who shall thereafter arrest, detain, or proceed in any manner to retake such alleged fugitive upon the same claim, or shall by virtue of this claim remove such alleged fugitive out of this state under any process or proceeding whatever, shall be deemed guilty of kidnapping, and upon conviction shall be punished by imprisonment in the State prison not exceeding ten years.

6. The state's attorney of the county in which any alleged fugitive from service or labor from another state shall be proceeded against by any person claiming such fugitive, shall, upon notice of such proceeding, render his advice and professional services to such alleged fugitive, and shall attend in his behalf on the trial of such claim, and shall receive such compensation therefor, as shall be certified to be just and reasonable by the court before whom the proceedings shall be conducted, to be paid as part of the contingent expenses of the state. And in case of the omission of such state's attorney so to attend, or to render his professional services, the court before whom the proceedings shall be had, shall assign some attorney of said court, to conduct the defence of such alleged fugitive, and render to him the usual services of counsel, for which he shall receive a compensation to be certified and paid as herein before provided in respect to the state's attorney.

7. Every person, so claimed as a fugitive, shall be entitled to subpœnas for his witnesses from the court before whom the habeas corpus may be returnable, without any fee or charge therefor, and every constable or sheriff to whom any such subpœnas shall be delivered to be served, shall serve the same, and shall be allowed the same fees as for serving a subpœna in the court aforesaid, to be paid as a part of the contingent expenses of the state.

8. No person shall be entitled to a writ to arrest a fugitive from labor or service, until he shall have delivered to the court to whom application for such writ shall be made, a bond to the treasurer of this state in the penal sum of one thousand dollars, with two sufficient sureties, inhabitants and freeholders of this state, to be approved by such court, conditioned to pay all costs and expenses that may accrue in the prosecution of said writ legally chargeable to such claimant, and also to pay weekly the sum of two dollars to the person having such alleged fugitive in his custody, for the support of such alleged fugitive, so long as he shall remain in custody under such writ, or be detained by the proceeding thereon; and also if any jury empanneled under this act shall render a verdict against such claim, then, that such claimant shall pay all the costs and expenses of the proceedings, including those to which such alleged fugitive shall have been subjected, and in addition thereto, shall pay such alleged fugitive the sum of one hundred dollars and all damages which he may sustain. The said bond shall be filed in the office of the clerk of the county, and may be prosecuted by any person claiming any benefit from its provisions, in the name of the treasurer of this state, but the state shall not be liable for any costs in such suit.

9. No judge or other officer of this state shall grant or issue any certificate or other process, for the removal from this state of any fugitive, or of any person claimed as a fugitive from service or labor, otherwise than in pursuance of the provisions of this act; and every such judge or other officer who shall grant or issue any such certificate or other process, except in the manner prescribed in and by this act, shall be deemed guilty of a misdemeanor, and liable to punishment therefor.

10. Every person who shall, without the authority of law, forcibly remove or attempt to remove from this state, any fugitive from service or labor, or any person who is claimed as such fugitive, shall forfeit the sum of five hundred dollars to the party aggrieved, and shall be deemed guilty of the crime of kidnapping, and upon conviction of such offence, shall be punished by imprisonment in the state prison for a period not exceeding ten years.

11. This act shall not be so construed as to apply to the relation of master and apprentice, which may exist in any other state.

CARLOS COOLIDGE, Speaker
of the House of Representatives.
D. M. CAMP, President of the Senate.
Approved, October 29, 1840.
S. H. JENISON.

British Methodists and Slavery.

In a late number of the Gateshead (England) Observer, which has just reached us we find the following response of the British Methodists to the resolutions of the General A. S. Convention of last June, in regard to holding religious communion with slaveholders. It is an official communication from the Wesleyan Conference to the gentlemen through whom the Convention sent its resolutions.—*Penn. Freeman.*

NEWCASTLE-UPON-TYNE, Aug. 17, 1840.

SIR—Dr. Bunting has this day brought under the consideration of the Wesleyan Conference, now assembled, the letter which you addressed to him on behalf of the British and Foreign Anti-Slavery Convention lately held in London.

In respectfully acknowledging the receipt of these communications, we are directed to assure you of the entire and hearty concurrence of all the Wesleyan ministers in this country in the sentiment of the Convention's first resolution, which denounces "slavery in whatever country it exists," as "contrary to the eternal and immutable principles of Christianity," and as; "therefore, a *sin against God*, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed."

To these great principles, the British Conference have always been anxious to give the fullest possible effect, by suitable disciplinary regulations and otherwise, wherever they have *ecclesiastical authority:* and they are thankful that it has been in their power to contribute, in various ways, their share, both of public testimony and practical effort, for the purpose of securing to them that triumphant operation which they have now generally obtained in the colonies of the British empire.

The Conference have long felt, and still deeply feel, that it is their solemn duty to use to the uttermost any influence which they may possess, for the attainment of the same momentous object in other countries, where, though they have no ecclesiastical jurisdiction whatever, the persevering and faithful expression of their unalterable feelings and convictions on the subject may prove of any beneficial effect.

The Conference most earnestly pray, that the blessings of Almighty God may attend the Christian endeavors of your Society and other kindred institutions.

Signed in behalf, and by order of the Conference.
ROBERT NEWTON, President.
JOHN HANNAH, Secretary.
J. H. TREDGOLD, Esq.

SELECTIONS.

From the Liberator.

Remarks of Abby Kelley.

At the last annual meeting of the Boston Female Anti-Slavery Society.

"Never," said the speaker, "did I more feel the absence of suitable thoughts and words for any occasion in the cause, than I do now. I have no new thoughts, no new principles; and what can I say to the Boston Female Anti-Slavery Society, to whom all the principles and the details of the cause are so familiar! While I was yet dead to this inspiring subject, and while I was yet in the A B C of the cause, they were in the field, arousing, animating, and cheering on the assault. They were looked upon with the utmost contempt; they were called ultraists, and fanatics, and every opprobrious name; they were declared to have transcended their proper limits, and to have retarded the progress of the cause. But even when pro-slavery was aroused to its greatest wrath, they were unmoved. Yes, my friends, your faithful entreaties and admonitions, your persevering labors, and your searching rebukes, went out against all opposing influences; and they were blessed in their course. They have done my soul good, and I bless the day I saw and heard them.

But a more perilous time came A secret foe entered. A disguised wolf was in the fold. The Boston Female Anti-Slavery Society was not deceived by the fleece he assumed. In vain was the disguise. They distinctly recognized his howl; his attempted bleatings were in vain. They were enabled to strip off the wrapper in which he had hidden his claws and fangs. They then proved that the reputation of 'discerners of spirits,' which they had acquired, was well founded. I heard your voices at a distance, my dear friends, and

'My heart hath leaped to answer thine
And echo back thy words,
As leaps the warrior's at the shrine
And flash of kindred swords!'

It is for this I came to-night—to tell you of my union with your labors—to uphold our common principles—to reverberate the watchwords which have cheered us onward.

I have not been accustomed to address meetings of this kind. It is not my vocation to make speeches, or to string together brilliant sentences, or beautiful words. But my mission has been back among the people, amid the little sources of public sentiment; among the hills and the hamlets—amid the opposed, but the comparatively unsophisticated; and I have had no weapon but the gospel of truth in its simplicity. The friends will not expect any but simple language of me, in the exercise of my office of promulgating first principles—the old familiar principles, which are well-nigh worn out. Worn *out!* It is always profitable for us to refer to first principles. It is profitable to go back, for, by going back, we detect every deviation.

Where was our country sixty years ago? She sprung upon the arena of nations, armed in the glorious panoply of liberty. The principles we now advocate had omnipotent sway with her. They were quick and living; and when she hurled them across the Atlantic, the thrones of centuries trembled, monarchs blanched with fear.

But look back ten years only, and where was our country! A hissing—a mockery—a reproach before those very nations whom her first advance had so terrified. I have heard of a traveller in Austria, who saw in the windows of Vienna, a print with the word America inscribed beneath it. It was a white man, scourging a colored woman. He said, too, that certain State criminals there, on being offered their choice of perpetual imprisonment, or transportation to America, preferred to be imprisoned, to the chance of what might befall them here, where men of a dark complexion are in danger of being reduced to domestic slavery—to a living and perpetual *death*

That print did not belie our country, nor was the dread of the foreigners unfounded. She had, ten years ago, two and a half millions in the condition shadowed out by that print. She! who had declared as one of her first principles, that NO MAN should be deprived of his liberty without due process of law! She forgot her first principles,—and the world went on its round, and no one seemed aware of the fact that one-sixth part of her whole population were sitting in the shadow of slavery—groaning in the fetters of the freest nation on earth. She was careful of her national honor, she thought—she was scrupulously careful as to money. It was her boast from old times, that fourpence worth of *property* could not and should not be unjustly taken away from one of her citizens. But who remembered her two and a half millions—deprived of every thing that makes existence valuable or honorable? She had poured out blood like water for liberty sixty years ago; but ten years ago, if there arose a murmur of resistance from her own enslaved children, it was adjudged worthy of death! What were her liberties? She had liberty to plunder! liberty to trample down the weak at will! Her sons were free. Yes! none so free: *freebooters* they were! Free to snatch the babe from the arms of its father, or mother—free to drag the husband and wife asunder! Free to scatter families to the four winds! Ah, the very mention of her *liberties* mocked the slave's anguish, and was the death-knell of his hopes. And with all this, we boasted of our Christianity! We could sit down—could we not?—and weep over the infants whom famine or superstition consigned to the waters of the Ganges; But the 75,000 infants in the United States, annually swept down into the waters of darkness and despair—who wept for them? We could shed tears over the East India widows, whose religion it was to ascend the funeral pile; but the *widows* of the United States—made *widows by law*—reduced to *widowhood* by system—and that system sanctioned by our religion—we had no tears for these. And we dared to call our religion Christianity!—We dared to justify, in religious convocations, the putting asunder of what God had joined! All this was going on, and the land was wrapped in silence. Perhaps, at distant intervals, one might hear a sigh half drawn, over the necessity of the existence of such evils, but no one questioned that necessity; and the poor afflicted people of color suffered on. We looked on them with contempt on account of the ignorance and degradation to which we ourselves had condemned them. We had blinded their mental eye; we had stopped up their mental ear; and we despised them for being deaf and blind. Oh! heathenism is preferable to such religion, for it is not so black with hypocrisy. Our poor neighbor was robbed in the highway; and did the robber leave him half dead? No! he placed one iron heel upon his head, and the other on his heart, and no one protested in the name of humanity against the deed. Did the priest and the Levite pass by on the other side? No; they came nigh unto the robber, and gave him the right hand of fellowship! and who *was* he—the robber of the unoffending traveller! He was the minister of Him who came to bind up the wounds of the broken-hearted, to preach deliverance to the captives, and to open the prison-doors! One would have thought the whole country would have been filled with horror. But, no.

Why were we so indifferent? Why, as a lady once said to me, five-eights of us were so busy in glorying in our own freedom—(reporter lost the remainder of the sentence)—and we thought we were indeed free. But when, under the authority of Jehovah, the Moses of America said, "*Let the people go!*"—when the sound reverberated from the Atlantic to the Rocky Mountains, and from Maine to Mexico, "*let the people go*, that they may serve him!" Then, those whose hearts beat with answering sympathy, those whose hearts were poured forth in unison with his who raised that cry—*they* found to what their freedom amounted. I need not tell this society *what* was its amount. You were free to be mobbed—free to be slandered and misrepresented to *any* amount—free to be driven from your own place of meeting by five thousand of the most respectable and gentlemanly of your friends, called together by public advertisement for the express purpose. Our country *saw then*, what their liberty amounted to: liberty to speak what slavery should dictate. Men were awakened, then, to a realizing sense of their freedom. Free were they? Yes, free to the tar-cauldron and the feather-bag! Free to have a bonfire made of their furniture before their own doors in the open street! Free to be whipped and imprisoned! Free to be shot down! A great freedom, indeed, was this! Who could have believed it? Ten years ago, *I* would have spurned the man who should have predicted it.

But it is well we found it out. Well will it be if we have not found it out too late! The serpent slept in the same cradle with our infant liberty; slavery in whatever country it exists," was the moment it was detected, and its deadly fangs were fastened in the bosom of our country. Then, and not till then, did we begin to struggle with the monster. Then, and not till then, did we begin to struggle with the monster. Then, and not till then, did we begin to struggle with the monster.

But it is well we found it out. Well will it be if we have not found it out too late! The serpent slept in the same cradle with our infant liberty; but we thought our liberty was a Hercules, that would strangle the serpent; and suffered them to grow together, till our freedom had well-nigh expired in the tightning coils. Well is it for us to understand that, for our sins, we have suffered. We were not aware that the mere existence of slavery in any section of our land would endanger the liberties of the whole; well is it, then, that we have learned that we have demolished the corner-stone of our freedom, when we consented that man should be enslaved at all. All the great family of mankind are bound up in one bundle. Rights are the same for one and for all; and when we aim a blow at our neighbor's rights, our own rights are by the same blow destroyed. We are not distinct and independent;—one nerve runs through the whole great family of humanity. We cannot injure another, without bringing a curse upon our own souls. This philosophy shows us the surpassing benevolence to man of the divine injunction, "Love thy neighbor as thyself." Why? He is a part of ourselves. In loving him we see the only means of truly regarding ourselves; and if all loved thus, then this world would be all paradise: heaven would be begun on earth. Then the interests of one would be respected of all, and all interests would be united for the benefit of one. If the many refuse thus to feel and act for *all*, let the few go on; the more the better. At least let us who see the beauty of the injunction, "love our neighbor as ourselves," press forward in obedience.

How great are the motives to such a course! Mere sympathy with the bondman will move to it. Can we look upon the wrongs of millions—can we see their perpetual flow of tears, and grief, and blood, and not feel our hearts drawn out in sympathy!—unless, indeed, they have become hardened to stone While an emotion of sympathy is alive within us; ere yet the very spring of feeling becomes parched and dusty—before the sources of our moral being are defiled and dried up—let us act. Our own moral destruction is consequent upon our leaving slavery to go on. Its *perfect work* will be completed in ourselves. And not our own destruction alone. Our country, too, is ruined—our God is dethroned, and we become an idolatrous nation, bowing down to mammon and to Moloch.

I would have every soul filled with sympathy, for its own sake; but I have no confidence in mere sympathy, or in numbers, for the final success of the anti-slavery cause.—One might have expected that the atrocities of slavery, as already shown, would have aroused the whole land. They have done so. But many who acted from impulse, though they at first did somewhat, at length grew weary and ceased to labor. Others, not knowing what the warfare would lead to, or what obstacles they were to encounter, have found in themselves more sympathy for the enemies than for the friends of the anti-slavery principles; and they, too, are gone. Why did ye pause in your march,—it is said to the abolitionists; and why are your faces turned back! It is because *Achan* is in the camp. The Babylonish garment of hypocrisy covers him; he has hidden in our tents the shackles of sectarianism, and with the wedge of oppression he is driving us asunder: and if we rebuke him not, the Lord will strengthen our hands in the day of battle. The fire of truth must be kindled against him, and he must be consumed. Do not mistake me. Do not understand me as saying that all who are new organizationists must be consumed. It is the *system* that must be entirely annihilated. Some who are in its toils are dear to me. They will be saved as if by fire—but let the fire be kindled, and the chaff consumed. Truth shall do the work.

Let none complain because the Boston Female Anti-Slavery Society is true to the commands of Jehovah. Your standard is just and high; I entreat you never to suffer it to be borne backward. Do not rely on temporal means, or an array of numbers. It is *Achan*, who has the gold, and the silver, and the goodly vest. Not many rich, not many mighty, are called to such a conflict as ours. If they were with us, we should know that God was against us. God makes the things that in the eyes of men are but of small account, his most effectual instrumentalities; he works through means of such, that no flesh may glory in his presence. Many have said, "See how great we are, and how numerous—how abundant in resources, and how well spoken of!" But let us not despise the ram's horn. Let us keep ourselves unspotted from the world. There is less need of discussion than we sometimes imagine, and more of action. We must aim to dislodge slavery from every place we visit, till we see it driven from all its accustomed haunts in despair. Then, even in its last struggle, its convulsive throes will intimidate all but those who walk by faith, and not by sight; all but those who are willing to withstand the wild waters of opposition, at their highest flood; all but those who are willing to be ranked with the poor and the oppressed—who choose to be reckoned with the Hebrews of America, and will have no lot or part with the Egyptians. For one, I feel it an honor to be so identified. I abhor the policy which shrinks from that course. I rejoice to be fully identified with the despised people of color. If they are despised, so ought we their advocates to be. It is a poor policy, for it is a wicked policy which would make two bands of us. We hear about retaining our influence by not being identified with them. But what was the example of our Saviour! The publicans and sinners were his associates—the poor and the despised.

They are God's nobility, for they are His representatives. The lowest esteemed of our brethren, according to the Christian example, are those whom we are most bound to have in association and remembrance. Therefore, if they are to be scourged by public opinion, let me be scourged by it too.

I have alluded to the labors of the Boston Female Anti-Slavery Society. It has done much; it has counted exertion and sacrifice as nothing, when the times called for them. But we have not done all we should do to carry out our holy and disinterested principles. By prayer and by labor, we shall finally prevail; the oracles of God are our assurance. If we are unfaithful to our own professions and principles, our guilt is of an aggravated character, and it exposes us to the deserved contempt of our opponents. They will ask, as a Virginia lady, a widow with a young family, whom she supported by letting out her slaves, once asked me, on my earnestly enjoining upon her to give freedom to her slaves, whether we are as ready to give up our living to the claims of the cause, as we are to demand sacrifices of the slaveholder. Should we ever hesitate in such a cause as this? All our sacrifices—have they not been sanctified to us!—And we should ever be ready to make greater and greater sacrifices, in view of the divine injunction to love our neighbor as ourselves."

The speaker concluded by the recitation of W. H. Burleigh's beautiful little poem:

Toil and pray!
Groweth flesh and spirit faint?
Think of her who pours her plaint
All the day—
Her—the wretched negro wife,
Robbed of all that sweetens life—
Her—who weeps in anguish wild
For the husband and the child
Torn away!

ABOLITION ELECTRICITY.—An honest countryman said to a citizen of Boston, once, "Well, I've never heard that 'ere Mr. Thompson, that folks talk so much about, but somehow it don't seem sort-o' right to me that he should go a *lecterizing* about the country." Could the man have chosen a more appropriate word? Mr. Thompson's

COMMUNICATIONS.

Letter from James C. Jackson.

MY DEAR BROTHER :—You will have noticed a letter in the Friend of Man of October 22d, from our brother Gerrit Smith. It is somewhat extraordinary, from the fact that Mr. Smith has pursued a course rather novel to him, viz: attacking one public journal in the columns of another. Our brother pursues a somewhat different course from that which he followed in his "extraordinary letter" to the Pennsylvania Freeman, a month or six weeks ago. Then he eulogized the Friend of Man, Emancipator and other third party papers, and condemned the Freeman and Christian Witness, as pursuing such a course as would not keep a dozen men from voting for Harrison or his opponent. However much this might savor of want of courtesy to the editors of these journals, it certainly was destitute of that want of fairness which I think characterizes the letter in the Friend of Man. Were brother Smith an editor, it would be expected that he would criticise the course of other journals in his own paper, rather than through any other medium; but it certainly argues want of consideration, or unkindness of spirit, neither of which would brother Smith choose to have attributed to him, to attack the Standard, as he has in his letter published in the Friend of Man. Brother Smith takes some time and space to eulogise all the papers in the land, almost, but the *Standard*. Even the old pioneer, the LIBERATOR, comes in for a share, and the virtues of all the papers are enumerated. The chief fault of the *Standard* would seem to lie in the fact, that the former have said but little against turning our cause into a CAUCUSING operation, while the latter, with the Union Herald, has utterly refused to do so. Brother Myrick and myself come in for a share of brother Smith's attention. He seems to think us very "distinguished gentlemen," and while brother M. has a "disordered imagination," and chases fancies, mistaking them for facts, I am possessed of a *very bad spirit*; and the conductors of the Standard are politely invited to "improve it;" brother Smith does not say, by what process. Now I do not wonder at all at the feeling of brother Smith. He is shrewd enough to know, that had it not been for the Standard and Union Herald, the third party scheme would have been far more successful than it has been. The Standard and the Herald have kept up an incessant cry of rebuke, reproof, and warning, against the prostitution of our holy cause to the mere stock jobbing process of common politicians, and their influence has been felt. Hundreds of abolitionists have stayed at home, and hundreds of others have had their eyes opened to the fact, that the "PATH MASTER" operation looked much more like a machine to get power, than one to abolish slavery. Old opinions and old measures are reviving among the abolitionists, and a determination is manifesting itself from Buffalo to Boston, on the part of those who have struggled with us for years in this holy cause, not to be gagged, forced, driven, or lashed into the traces of a third party—after having worked years to convince the other two that independente is better than slavery, whether under this, that, or the other title. And I am much mistaken, if brother Smith does not find, that so far as this State is concerned, he runs some ways behind James G. Birney, thus attesting on the part of the abolitionists, the conviction of the falsity of his position, that no man can belong to a *national* party without subjecting himself to suspicion, and the withering, scalding denunciation of the third party leaders.

After eulogizing most of the anti-third party papers, brother Smith mentions the *Standard*, and exclaims, in reference to it, "how our dear anti-slavery cause suffers from its connection with a *paper of such a spirit!*" What is the trouble? Brother Smith tells us. In my report of the Syracuse Convention, I mentioned the fact that brother Smith opened the *meeting* with *prayer*. Brother S. takes for granted, that I meant to misstate facts, and in the next Standard succeeding the one containing my report, rebukes me *sharply*, declaring that Elder Blain opened the Convention with prayer. I acknowledged my error, which was merely *technical*; for Mr. Smith made the *first* prayer. I also gave a report of a letter written by Mr Leavitt to Mr. Smith, and read by him to the Syracuse Convention, in which Mr. L. stated that application had been made to Judge Savage, and that he should be happy to see him nominated, *provided* the Judge should give his consent to our principles. I gave a report of this letter from *memory*, and Mr. Smith took me to task about my report of this matter also; and to convict me of inconsistency, he sent me the extract which he read to the Convention. I inserted it immediately, and said that I was very willing to admit that the latter part of the extract was highly creditable to Mr. Leavitt. Now Mr. Smith has let this matter sleep from August 15th, to October 22d. I have been repeatedly in his company, and not a word has he uttered as significant of complaint, until my arrival in Peterboro' to visit my family, after an absence of some ten weeks. My friend Mr. Smith was absent when I arrived, and at the invitation of some brethren, I spoke twice in the County against the *third party*. Brother Smith, upon his return, reports me as having been drawn from my post in the city, as Corresponding Secretary, (as though my business was to seat myself down in the city, and when others labored, reap the fruit of their labors,) to come to Madison county, to break down independent nominations. In this thing, I think my brother disingenuous. My family required my care, and I came to render it; that is a sufficient reason for my coming to Peterboro', seeing I have enjoyed as little of domestic society for four years past, as almost any other laborer in the anti-slavery field. My good brother Smith should not draw upon his *fancy* for reasons, when good ones are at his hands.

Now for Judge Savage. Mr. Smith calls him a "pure, distinguished christian gentleman." I call him a vile pro-slavery man. Here we are at issue. My language may be severe, but Mr. Smith must not complain, when he likens men to "sheep stealers;" for you will recollect, that in 1838, he said, in effect, that any man who voted for W. H. Seward was no better than a sheep-stealer (see his letter in the Friend of Man, Nov. 1838,) while in 1840 he declares, a man who votes for Martin Van Buren, and the slave-breeder, Richard M. Johnson, and publicly asserts his readiness to do any thing for the success of their party, to be a pure, distinguished christian gentleman." Gerrit Smith must not take any one to task about hard language, until he reforms in this thing himself. But how stand facts! At the late Democratic Convention in Syracuse, Messrs. Roosevelt and BEARDSLEY, (he that mobbed us out of Utica in 1835.) stated to the Convention, "that they had letters from Silas Wright, and JOHN SAVAGE, stating that they were willing to *do any thing* for a party, the success of which was intimately connected with the perpetuity of our free institutions." This is the man, who votes for Martin Van Buren and goes for his party to the death—who refuses to acknowledge the claim of the slave to his freedom—who links himself, body and soul, to his party—who associates with men who mobbed us and trampled our rights under foot in Congress, and who have manifested, in every conceivable way, their deadly hate to true benevolence, which is the life of Christianity and equal rights, and the soul of democracy;—this *man*, with such associates, and with such action in his every department of public and private life, is called by Gerrit Smith a "pure, distinguished Christian gentleman."—Pray, tell us, where is his PURITY! and what constitutes his CHRISTIANITY! My brother Smith has queer ideas of Christianity. This is the man,—this hackneyed politician—this "any thing for the party" man—this despiser of God's poor, whose eyes are shut to the stripes, and whose ears are deaf to the groans of millions that are dying—this man Joshua Leavitt admires for his "DEMOCRATIC PRINCIPLES." Democracy! It *may be party* democracy. "Distinguished Christianity." Yes, distinguished for its heartlessness, its want of *love*, of benevolence, of sympathy, of self denial, of every element that lifts it above Mahometanism or the chatterings of the poor Hindoo. Brother Smith will never speak of the National Standard, if he waits for me to apologize for having spoken as I have of the attempt to foist such a man in to the fore front of the Anti-Slavery cause, as a rallying point for the Abolitionists. The movement was any thing but creditable to those engaged in it, and still less so on the part of brother Smith, who apologizes for and endorses the Christianity of a man, who says he "will do any thing for his party." Such CHRISTIANITY is not the right kind—at least it is not such as I want. Nor is such DEMOCRACY that which I admire; but if my brethren Smith and Leavitt fall in love with it, they must not blame me if I think it is for other ends than the benevolence and equality that it exhibits.

Yours truly,

JAMES C. JACKSON.

Christianity and Slavery.

DEAR BROTHER:—In no aspect does slavery appear so horribly disgusting, as when its defenders and apologists attempt to hide its deformities under the cloak of religion.—As an illustration of this remark, I send you the following article from the New-York Observer, and append a few notes by way of comment upon the concern manifested by *pious* slaveholders and their northern allies, for the spiritual good of the slaves, when they have not enough of common *honesty* to cease robbing them of their inalienable rights!

INSTRUCTION OF SLAVES.—The Charleston (S. C.) Observer contains an interesting correspondence on a subject which, we rejoice to see is engaging increased attention at the South.(1) The condition of many of our fellow men in the midst of a gospel land, who are yet untaught the way of life by Jesus Christ and ignorant of the destiny that awaits them, ought to awaken the sympathies and enlist the exertions of the church.(2) They have claims superior even to the heathen in distant lands, as they are in our neighborhood and whensoever we will we may do them good.(3)

It is proposed to form a Missionary Society at the South to employ agents who shall visit the plantations weekly and catechise the children and preach the gospel(4) to the colored population whenever they can be gathered for that purpose. Such a movement is to be hailed as an omen of good things to come. We trust that the churches will enter heartily into the work, and form an efficient society and prosecute their labors with untiring energy.(5) Christians at the North will aid with their prayers and their alms, (6) and we trust that great good to planters and slaves may be the result. We subjoin the Circular which has been sent out to Presbyterian churches in South Carolina, to secure the extensive co-operation of those who are interested in this scheme of benevolence and humanity.

Plan of Instructing the Negroes by a Union of Churches.

DEAR BRETHREN.—The Apostle Paul, whose authority is so venerable with us all, (7) made it a rule of morality(8) to the Gentile Churches, that they having received from the Mother Church at Jerusalem spiritual things, should in her need return unto her temporal things. The converse of this is also most just. We have alluded to this rule of right between man and man, as we conceive it affects ourselves and the laboring class in this community.(9) We have received comfort and riches(10) from this people—while we have spiritual treasures with which they are sparingly supplied—indeed, of which hundreds of them are totally destitute. In various sections of our state, itinerant preachers, mostly of the Methodist persuasion, are employed in teaching the negroes. Their system, we believe, is to preach on Sunday at a church, and on week days from plantation to plantation. We need Presbyterian itinerants of the same kind, and we think they could be procured. We have ventured to move in this business, and would respectfully request your co-operation with us in this undertaking. With permission we will sketch you the outline of our plan, which is that —, —, —, —, —, and — church, do engage in this labor of benovolence and piety; that representatives from each church (not less than five,) be appointed by the several churches to meet at ——, on the 6th of July next, at 9 o'clock, A. M., to organize a Society for this purpose; that this Society shall have the appointing of a missionary, providing for his support; that the missionary shall be accountable to this Society for diligence, fidelity, and prudence;(11) that the missionary be under the direction of every gentleman, while on his plantation, (12) &c. &c. Which measures, as also others, are to be arranged according to the wisdom of the convention forming the Constitution.

Will you, brethren lay this subject before your church at as early a period as possible, and let us know the result of your deliberations.(13)

With brotherly kindness and regard, we subscribe ourselves, yours.

(1) The rejoicing of the Observer at this attempt to propagate a slaveholding religion, and to bolster up slavery by giving it a sanctified aspect, is in character with its past course, and with that of the northern religious press generally.

(2) If the Observer had any true sympathy for those whose ignorance of "the way of life by Jesus Christ" it thus admits, it would rebuke those who hold them in a condition, of which that ignorance is the natural and inevitable consequence.

(3) Let this confession of the enemy be noted. "*They have claims superior even to the heathen in distant lands.*" Why then does not the American Board take measures to send them the gospel? It has sent missionaries to the Indians, and cannot, therefore, excuse itself by saying that its object is exclusively *foreign*. Why is their condition so rarely adverted to in the Monthly Concert! And why does the American Board, instead of sympathizing with them in their ignorance and debasement, send agents to collect the products of *their unrequited toil* to aid in sending the gospel "to the heathen in distant lands"! Why does it recognize their worse than heathenish oppressors as *Christians*, while they are perpetrating the foulest robbery!

(4) I need not inform the reader what sort of a "gospel" is here meant—a "gospel" which does not even make its authors and possessors honest enough to "quit stealing!"

(5) I hope the churches will do no such thing; but it will not be strange, if such of them as apologise for slavery and care nothing for the slaves, except that they may be profitable to their masters, should enlist in this work of spurious benevolence.

(6) Real Christians will devote their "prayers and alms" to a better object.

(7) This reverence for Paul, on the part of slaveholders, is amusing!

(8) What do these Southern Churches think of that ancient "rule of morality," uttered from Mount Sinai, amidst thunderings and lightnings—"Thou shalt not steal"? Or of that proclaimed by the "fanatical" ISAIAH in the ears of a nation of oppressors—"Proclaim liberty throughout all the land unto all the inhabitants thereof"? What have they to say to that "rule of morality" promulged by the Nazarine Reformer, who suffered death for his fanaticism—"Whatsoever ye would that men should do unto you, do ye even so unto them"!

(9 & 10) This reference to the "laboring class" of the South, and to the "comfort and riches" reaped from their unrequited toil, reminds me of the terrible words of the "venerable" Apostle James, whose "authority" is not less binding than than of Paul. Let the South hear them and tremble:—"Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. *Behold! the hire of your laborers, which have reaped down your fields, which is of you* KEPT BACK BY FRAUD, *crieth: and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth.* Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and *he doth not resist you.*" Listen, too, to the solemn denunciation of the "fanatical" Jeremiah: "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that useth his neighbor's service* WITHOUT WAGES, *and giveth him not for his work.*"

(11) This word "prudence" has a peculiar significance in this connection, which the reader will be at no loss to comprehend.

(12) This part of the "plan" is an index of its real character, and shows at a glance the nature of the Christianity which it is proposed to teach the slaves. The "missionary" is to be "under the direction" of the "gentleman" of the plantation—

"The *master*, who waves
His whip of dominion o'er hundreds of slaves."

What a mockery, to talk of preaching the gospel to slaves, "under the direction" of those who are daily plundering them, not merely of their earnings, but of their heaven-descended rights, and claiming them as goods and chattels! What would the Observer say, to a proposition to preach the gospel to the inmates of a Turkish harem, "under the direction" of the "gentleman" who has the management of that most "*delicate*" and "*peculiar* domestic institution"! Let not the editor scornfully answer, "Is thy servant a dog, that he should do this thing!" for the plan which he here recommends to the favorable notice of the churches at the North, is in every respect as disgusting and abhorrent to the ear of piety, as that to which we have referred by way of illustration.

(13) It is worthy of remark, that this "plan" for sending the gospel to the slaves, "under the direction" of their masters, was honored, as an item of religious intelligence, with a place in the columns of the New-York Evangelist, which professes to be an anti-slavery paper, and whose editor is too "conscientious" to stand on the anti-slavery platform with "Garrison and the women!"

HUMANITAS.

Mobocracy in Rhode-Island.

George D. Cross, Judge(!) of Washington County Court, breaking up an Anti-Slavery Meeting.

MR. EDITOR:—On the 1st of 11th month, I visited Westerly, R. I., where the friends of the oppressed wished me to lecture on the subject of slavery. At the close of the afternoon services, it was announced from the pulpit that I would lecture in the evening, in the Union Church. Geo. D. Cross, Judge of the county court, arose and said, "I should like to know what the subject of the lecture will be!" The reply was—"Slavery, as a matter of course." He said he would inform the lecturer, if he was in the house, that a vote had been taken that slavery should not be discussed in that house. Notice was then given, that the lecture would be given in that house or the Academy. On searching the records, no vote excluding the subject of slavery from the church could be found, and the Judge agreed he would not oppose the meeting. The sexton agreed to ring the bell. When the time for the meeting arrived, no bell was rung. The whole village appeared on the move, going to and from the meeting-house; the house was locked, the sexton disposed of, and the keys of the house safely deposited in Judge Cross's pocket, who had gathered a troop about him in the street, haranguing them and trying to prejudice their minds against the lecturer, by reporting that he understood him to be a disciple of Brownson and Robert Dale Owen, &c. &c., to which the rabble responded with mobocratic shouts.

It was decided that we could hold no meeting, and on our return, we fell in with Judge Cross, surrounded by his *fellows*, cheering him on in his ignoble conduct. We reminded him of his office; a Judge! a Justice of the Peace! Of his oath! and his present conduct. He was the sole occasion of our meeting being broken up. He had manifested an entire disrespect to the rights and feelings of the inhabitants of the village, and the spirit of Roger Williams. He advocated slavery, and was stirring up discord, and a spirit of mobocracy, at the expense of the slave, and the right of all freely to discuss such subjects as they please. He retailed slander about the lecturer. While he was interfering with those who would obey God, "do justly and love mercy," he had, on another occasion, gone into the sanctuary with a Tippecanoe club, singing ridiculous songs! He said "the meeting-house was built for the discussion of divine rights." When asked what were human rights, but divine rights! he appeared much disconcerted, and said he wished to have his feelings respected, and the subject of slavery not discussed in that village. Others gave him to understand that *they had feelings*, too—not only for themselves and their rights, but for others; for "those in bonds," and those who plead their cause, and were determined they should not be interfered with. The crowd subsequently dispersed.

Monday morning brought together a large number of citizens, to express their disapprobation of the conduct of the Judge, and to take measures to secure their meeting-house in future, for abolition lectures The meeting was duly organized, and then addressed by the Hon. Nathan F. Dixon, U. S. Senator, who contended for the spirit of Roger Williams—for the right of free and candid dissussion on every subject, by the people of that village—for opening the meeting-house to the subject of slavery; and then rebuked the slanders reported by the Judge concerning the lecturer; complimented the abolitionists as being composed of the most respectable, peaceable, and influential portion of community, and therefore the more dangerous. He admitted slavery to be a *moral* and a political *evil*, and for a remedy, plead *gradualism*.

The meeting was addressed by quite a number of citizens—all in favor of free discussion, except the Judge, who seemed to have no regard for the feelings and rights of any one but himself. An appointment was made for a meeting on Tuesday evening, in the Academy, but it was prevented by the Tippecanoe club having a previous appointment in the house. For the present, the subject cannot be discussed there. The village is in a very great agitation, discussing the right of freedom of speech and the wickedness of slavery. A meeting is called to secure in future the meeting-house inviolate for the free discussion of the subject.

In Hopkinton, I lectured on the Seventh-day evening, in a small school-house, which was well filled. The meeting-house here, is not to be desecrated with the subject of bleeding humanity. A good abolition deacon gave notice of a meeting for me. I discovered in this church several things worthy of notice, as affording an illustration of the condition and spirit of numerous other churches.

1st. The minister, who "sits in Moses' seat, says and does not." 2d. The Church "pays tithe of mint, annise, and cummin, and neglects the weightier matters of the law, judgment and mercy." 3d. Over "Moses' seat" were suspended two tables, on which were written the ten commandments, and under them a passage from Romans 3d, 31st: "Do we then make void the law?" 4th. In two corners of their new house, I noticed two boxes, or pens, curiously constructed, and elevated some two or three feet above the rest of the gallery. I asked a member of the Church what they were for! He replied, "For the niggers." 5th. The Church partook of the Lord's Supper, in remembrance of His love for all men, black and white.—6th. After the close of the services, I invited the elder to attend our meeting, which he declined doing. I then importuned him and his church to come up to this work, and asked him if they were not "making void the law?" Does the spirit of Christ ever prompt any one to build "negro pews," and keep a Church from listening to the claims of their brethren upon their Christian sympathy and benevolence? What spirit is that, which, to accommodate "prejudice," erects in one corner of the meeting-house, *pens*, called "nigger pews"? Is not such a spirit antagonistical to the spirit of love? Does not that Church which neglects the claims of the slave, and fosters a prejudice against their brethren because of the color of their skins, "make void the law"? "By their fruits ye shall know them."

Yours, for those in bonds,

E. D. HUDSON.

Make your Arrows Sharp.

MR. EDITOR:—The following paragraph is from the New York Observer:

SHARP AND ROUND SERMONS.—On the day of Pentecost (says Mr Knill) multitudes were pricked to the heart. But what pricked them? The arrows which were in Peter's sermon. These arrows were sharp—not round. Oh, I am terribly put out when I hear a round sermon.

The Observer has here an exact picture of its own mode of preaching on the subject of slavery. Its arrows, so far as that question is concerned, are all round—not sharp.—The friends of humanity are "terribly put out," every time it speaks on this subject. It seeks to pierce the hearts of abolitionists, rather than the consciences of slaveholders. I would admonish the editor that his arrows need sharpening. His "round sermons" have rocked thousands to sleep. May God in mercy awaken them before the nation is destroyed!

TRUTH.

The Amistad Africans.

We insert with great pleasure the following encouraging letter from a highly esteemed member of the Society of Friends, and a man of considerable pecuniary ability, who doubtless intends to contribute something more substantial than *words*, to aid in the defence of these deeply injured foreigners. His own donation, with whatever he may be able to collect from his neighbors, will no doubt be gratefully accepted by the committee.

PALMYRA, 30th of 10th mo. 1840.

To the Editor of the National Anti-Slavery Standard.

Having noticed in several of the anti-slavery papers of late an appeal to the friends of the cause for funds to aid the captives of the Amistad, I am induced to embrace this opportunity to say, that I think there will be no lack of a desirable response to such a call. At any rate, we in this vicinity shall undertake a collection for that purpose, with full confidence of good success; and I feel well assured that others will do likewise. However, I am not without my fears for the fate of those basely wronged and injured men; and if I were in New-York, I would suggest to some one of the committee in their case the propriety of sending to England for Lord Brougham or Daniel O'Connell to act as counsel for the poor Africans; having not the least doubt that the friends of the poor would willingly pay all necessary expenses. I venture to predict that if this government does sacrifice those unfortunate captives to the interests and wishes of the South, it will awaken a feeling of indignation against the dark and cruel spirit of slavery, which few other things would be able to do. I hope the committee will spare no pains or expense, in doing every thing in their power to make strong their defence, as the justice of the case is already so plain.

PLINY SEXTON.

Please suggest to the Committee not to fear the want of means, for I feel most sure they will not be withheld.

P. S.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, NOVEMBER 19, 1840.

"Political Action."

This phrase is a *euphonious* one in our anti-slavery speech. It has a *refreshing, inspiring* meaning. It *deeply affects* the *heart*, and after a siege at exercise in the thing signified, we are all the *readier* for *self-denial, sacrifice* and *Christian duty!!*

The less abolitionists have to do with it, the better.—Morals is a far better instrumentality, and politics disinclines us to use morals, and unfits us for it We cannot go easily and naturally from the political to the moral arena. One is not the threshold to the other. The less the people have to do with politics, the better they feel and behave. Political *occasions* are among the most corrupting that occur among us. The most corrupt *place* in the country, (other things being equal,) is the seat of government. The most unprincipled *time*, the legislative or governmental session. The most quarrelsome, unchristian *day* in the year, is election day; and the most unprincipled, chameleon-like *men* in community, are the office-holders and seekers. They become utterly unprincipled, and as unstable on their *axis* as weathercocks. They turn, *without friction*, at the lightest breath of the wind. The longer in office, or after office, the more twistical and vibratory they grow. At length their rotations become constant, like Pierpont's fugitive's stars, which he compares to "faithless man," by saying they "*keep turning, turning.*" We do not inquire here into the cause of this. It can hardly be that the worst men are *selected* for office. It seems rather that office makes men the worst. But in view of the fact—whatever the cause—we exhort Anti-Slavery to keep as clear as possible of politics. Rather we exhort anti-slavery men to: *Anti-Slavery* itself *does* keep clear of it, and we believe abhors politics.

We have seen our movement disturbed about this instrumentality, and thrown into apparent confusion. The controversy seems to have been which of the several political modes of action has the most *evil* influence upon it,—not which does it the most *good*. The *evils* have been pointed out, of the questioning system, the scattering system, and the third party system. Nobody has shown, that we now think of, the *benefits* of either of these. They can't be shown. There seems to be a *necessity of politics* upon us. That is taken for granted. It is an *entailment*—like slavery upon the South. We can't exist without it. To be *disfranchised* is considered equal to being out of life's element, like a fish out of water. No one dares look the thing in the face, and see whether it be not an intrinsic evil—an immorality. We *must have politics*, and it wont do to question the nature of it. To vote—to elect and be elected—"comes by nature." We are not men without it. We can't conceive of social existence without it, any more than of civilization without gallows and gibbets. The traveller, who had been long wandering in *barbarous* countries, discovered at length that he had returned within the borders of *civilization*, by discovering a gibbet, looming up by the side of the way! We can't live without using the "elective franchise" once a year, any more than civilization can live without gibbets, at suitable distances. What *could* we do in *civilized* countries, without the gallows! Would you turn the murderers, and the highway robbers, and the pick-pockets, and the house-breakers, and the game-killers, and the counterfeiters, all loose upon poor, helpless society? Politics is a necessary constituent of our existence. We must have this, if we can't have liberty, or life, or any thing else. We could not have a *revenue*, if it were not for politics! The money laid out for the custom-houses would all be lost!—The Capitol would be useless, and every State House be left to the bats and owls! It's no use to think of *living* without *politics*. All the *statesmen* would go for nothing! and if we *have* politics, we must *use* it. "What signifies power, and not use it?" as the new-made corporal said, when he knock'd down his next fellow soldier!

Now if we could once suppose that we *could* carry on a *moral* revolution without *political* agency, it would rid our anti-slavery cause of much embarrassment. We believe we can—and further, that if we do not, the cause will cease to be a moral movement, and soon cease to be *any* movement. It by and bye wont *move*. We can not only carry the cause on without using politics, but cannot carry it on *with*. This is a sweeping doctrine. *It is our individual opinion.* We are impelled to adopt it by irresistible conviction. It may be wild and impractical. We think it well, however, to broach it, for the common discussion, and we throw it out, and welcome the anti-slavery public to fall upon it, if they deign to. A cry of alarm will not answer it, nor the silence of contempt refute it. We had better, in our individual opinion, dispense even with petitioning the legislature and Congress, and let candidates for political office go unquestioned. What have we to do with their opinions as candidates or *as officers*, about our great enterprise or its doctrines? What have they, *as such*, to do with abolishing slavery? Nothing, and never can have any thing. It is not their vocation. Morals is out of their sphere. They can be religious, but they can't be moral. By moral we mean Christian. There is no Christianity about a State House. It is an utter *abstraction* there. Frelinghuysen can go from a prayer meeting into Congress, and serve *party* all day long, and no more think of the commands of Christ, than Graves and Cilley did, when they were settling their point of honor. Frelinghuysen and Graves could legislate together, cheek by jowl, (or Slade and Graves,) when the hand of the latter was blackened by the powder that sent the bullet to the heart of the wretched Cilley, and red with his murdered blood. He could not coalesce with Grundy, however, although Grundy might have been with him at the prayer meeting. They belonged to different *parties*, as much as Wolf and Montcalm did, or Wellington and Bonaparte. What can men, in such circumstances, do with an *anti-slavery petition*? It is idle to lay it before them. They can't consider it. The consideration of it were incompatible with their offices. They are there to consider *political party* principles, and no others. They will never consider others, only so far as they go, in their opinion, to *promote party*. This is all *ultra*. But we risk it. We do not broach this as a non-resistant. We do not belong to the Non-Resistance Society. This we mention, however, merely to show that the position we take as to anti-slavery political action, we take not as a non-resistant would take the same position, (perhaps,) but as an abolitionist; looking out for anti-slavery instrumentalities. We think we have learned, *as an abolitionist*, trying the means of overthrowing slavery, that politics is not an instrumentality that *can* answer. We can't kill slavery with it. We doff it, therefore, as David did the mail of Saul, when he was about encountering Goliath. We take the *moral sling*, and go forth unincumbered into the open field, having no covering to our naked breast, but the broad shield of Faith; and we call on the vaunting Philistines and the craven Hebrews to behold the contest.

With permission of our dear friend Whittier, and our *espying* brother Phelps, who quote our political exhortations of times past, (and not always in parallel cases) we broach these wild notions, with full liberty to forsake them, whenever they shall appear to us to be unsound.

British Abolitionism.

Our brother Garrison impliedly questions our "phraseology" in a hurried letter to our New Hampshire constituents, on our return from England. We presume it is *questionable* in one view of the case. It is not before us, and we have little inclination to recur to any thing we write, on the score of phraseology or style of expression. We wish we had a better. We lack the self-possessed, deliberative temperament of the Liberator. Perhaps the cause, to the little extent it is connected with our efforts, suffers nothing from this variety of temperament. Our want of caution, which friend Fowler of New-York lays to our charge phrenologically, may turn to some little account in our go-ahead movement. We want some one *incautious* enough to venture, at times, without the lines, and on the solitary scout. A general and prevailing disposition to keep to the right, and some degree of *feeling*, if not of *apprehension*, are a pretty good substitute, possibly, in an enterprise like ours, in some one of our *light corps*, for the cautiousness that "looks," deliberately, *all over the field, every time*, "before it leaps." But brother Garrison declines to vindicate our phraseology. He declines it kindly. We will not attempt to vindicate it, if it needs vindication. We had just come home from England, baffled of our long journey, so far as the *lower* apartments in "Freemasons' Hall" were concerned. We found that expected scene of the "World's Convention" to be little less exclusive in its aspect, than when it was opened to receive within its *secret* recesses the array of "free and accepted" nobility, whose gorgeous portraits, at full length, decorate its imposing walls. It was open now, however, to observation from the gallery. We could behold its Freemasonry from that vantage ground of discovery. We felt patient enough at the necessity of taking that ground, while we were abroad; for it was in fact an evident triumph there. But, on returning to those who sent us—coming again into the free atmosphere of the New Hampshire cliffs—and sore, too, as we were, from the *British steerage*—we naturally might be a little impatient at remembrance of our disappointment in Britain, and unguarded in our "*phraseology.*" Be it so. It is small occasion for the malignant attack of the *Philanthropist*.

We hope our beloved British friends will feel no pride of country touched by our allusion to "*subject*" Britain. We feel their subjection, as if it were our own. We love Britain as well as we love America. It is as much our country. We felt ourselves as much in our own land in Scotland and Ireland, as we do here: in Ireland, *more so*. In England, it was more *home* "*in the abstract,*" although nothing could exceed the personal kindness we received there. We speak not of British *subjection* tauntingly, or as Americans. We speak of it, and against it, in behalf of our common humanity. We speak of it in the persons of the British Anti-Slavery Committee, as a characteristic. It is part and parcel of *their* abolitionism. It is a commanding part. They are more "*subject*" than anti-slavery. They are a good deal more than half "*subject.*" Indeed, judging from their demeanor, in regard to the World's Convention, they are *pretty much* "*subject;*" *subject, whole subject, and nothing but subject;* and British anti-slavery, as such, and touching West India emancipation alone, may be nothing more nor less than subjection of one sort and another, from Albert and Sussex down to Scoble, in rank; for in every thing but rank, Scoble is probably much above them. But their favoring West India emancipation is no sign of their abolitionism, in the sense of it that sent us to England—none at all. It is no sign of their having common humanity, to any great extent. We don't believe Albert has, or Sussex. Their rank is incompatible with it. Sussex looks as if he had not any, and he *presided* at one of the London Committee meetings—and Albert at another, where O'Connell was not allowed to speak, as Garrison and Thompson were not, at Sussex's meeting. We speak of this, however, and did in our letter, merely in connection with the organization and management of the London Conference.

We will give an anecdote of Joseph Sturge. He engaged Hayden, the historical painter, to make a picture of the Conference. The delegates were to sit for their likenesses for the painting. Certain ones, who did not enter the *lower* department of the Freemasons' Hall, were asked to sit, and they did. We proposed to Hayden to give each delegate the position he took in the Hall,—to place Garrison, and Lucretia Mott, and Charles Lenox Remond, in the gallery, as the various specimens of the rejected abolitionism of this side the Atlantic—the Liberator, the woman and the colored man; and let posterity judge for themselves, by seeing the respective positions of the parties. The faces, as there taken, would have pretty well given the expression of the two classes,—the free, elevated, expansive expression of the one, and the narrow, shrivelled, "*subject*" aspect of the other. Joseph Sturge's picture exhibited him to the life, or rather to the want of life. He looked as if he had the *woman-phobia*. Hayden seemed to like the idea of adding the gallery to the picture. It was suited to his bold genius, and love of variety and incident. But Joseph Sturge heard of it, and forbade it, and so the picture of Freemasons' Hall goes down to after times without a gallery. They did not dare have the gallery there, with Garrison in it, looking *down* upon the straight-laced Conference below. They did not feel comfortable at the original, and they did not wish to perpetuate remembrance of it by the picture. Sturge forbade the appendage, and Hayden keeps his likenesses for use in some independent painting. He is the author, by the way, of the celebrated picture of Christ's entry into Jerusalem.

England has some deep-hearted and free philanthropists. Wm. H. Ashurst is an Englishman. Dr. Bowring is an Englishman, and Dr. Beattie, the poet, (not the minstrel;) and Sarah Shearman, the obscure, *glorious* woman, in the depths of London. Wm. Adam is an Englishman—the very soul of anti-slavery, and a mind as deep, and full, and clear, as a well. Anne Knight is a woman of England, and so is Harriet Martineau; and if there was not another anti-slavery soul in all England, *Elizabeth Pease*, of Darlington, would alone give it claim to the name of an anti-slavery country. Scotland abounds in anti-slavery, although British monarchy encumbers her gallant breast. George Thompson lives in Edinburgh, and old Alexander Cruikshank, a lively anti-slavery Quaker of 93, as bright as middle life; John Dunlop, and Wm. Oliphant, and more others than we can name. We saw two thousand brave spirits, the Rechabites at Dun Edin Hall. Every one of them must have been burning with the flame of anti-slavery. Wm. Smeale and John Murray dwell on the banks of the Clyde, and Patrick Brewster and John Henderson *live* at Paisley; while, over the channel, Dublin is full of anti-slavery, and till death shall freeze it, our heart shall warm at memory of the abolitionists of Dublin. Oh, the warm-hearted, the affectionate, the dear abolitionists of Dublin! We would almost recross that terrible Atlantic for a glimpse of them again. We hope they will cross it yet, to see us this side the deep. The ocean cannot quench the love we bear them, or the love they showed us. God surely will bless Ireland for their sakes. And need we name O'Connell! He is a politician, but even politics cannot quench the fire of his humanity.

Our anti-slavery friends abroad will not mistake us. We honor and love them. We have reason to. Nothing could exceed the elegant hospitality—the more than hospitality, they showed us. But we, nevertheless, speak the truth touching their monarchy, their aristocracy, their hierarchy, and their *bayonet-archy*. These have chased liberty from their beautiful island, or kept it from ever landing on it.—Anti-Slavery demands the truth of us, and it shall have it. More of this anon, and often.

THE UNION HERALD is to assume a local name and character after the first of January next, and a new semi-monthly paper, entitled Herald of Christian Liberty, is to take its place as the advocate of the cause of Christian Union. The Union Herald will be changed to the *Cazenovia* Herald, and remain a free discussion paper, devoted to the various moral, religious, literary and scientific enterprises of the age. In the hands of the same faithful editor, who has conducted the Union Herald hitherto, the paper, thus "new organized," will no doubt maintain its well established reputation as an able advocate of primitive abolitionism.

American Churches the Bulwarks of Slavery.

This is the title of a pamphlet, just issued in London, by Mr. Birney. It embodies all the evidence to prove its title true, which has heretofore been, from time to time, put on record, in the publications of the American Anti-Slavery Society. It is an excellent digest for the use of such friends of the cause as fall among the apologists of sanctimonious sin and holy hypocrisy. Not that there exist any at this late day, who *really* dopbt the present functions of the American Churches as the bulwarks of slavery. Three and a half millions of slaves, and the pulpit dumb!—fifteen millions of church members, including slaves, and exclusive of Quakers and Congregationalists!—here are statistics enough, without an additional word, to prove that the paramount religious influence of the United States is anti-christian. But the bearer of such messages to a people as this, needs a strength higher than his own—an unfaltering trust in God—to be able to abide the result of his own words.—Many a man who began *here*, and boldly denounced spiritual wickedness in high places, now stands aghast, or

"Back recoils, he knows not why,
Even at the sound himself hath made."

Look at James T. Woodbury of Massachusetts! Look at Orange Scott—La Roy Sunderland—Amos A. Phelps—Nathaniel Colver! How they trembled when the fact that the churches are the bulwarks of slavery began to work in the hearts of the people! One would have thought, by the terror they displayed, and their eagerness to retract, that they really thought it a Christian duty to sustain "the bulwarks of slavery." Here was their trial in the cause, and this the balance in which they were weighed and found wanting. They saw the churches—*their* churches—their darling denominations—on one side, and the slave on the other;—*and they went with the churches.* A roar of rage and scorn went up from the churches against the *abolitionists*. The faithful replied, (in quite another tone from that in which men are wont to rear statistics!) "Ye cannot serve God and slavery!" "the church that bulwarks slavery is NO CHURCH OF CHRIST!" The unfaithful hastened to announce that "the church, bad as she was, was yet the salt of the earth, and the light of the world;" that "they had been too impatient, and ought to have been more deferential to pro-slavery Elders and Bishops—the constituted authorities of the church;" and that "they began to find out that such announcements weakened the church!"

Yes, gentlemen, all! Joseph Tracy told you so in 1835, and begged you to desist; but you *would do it*, and now you cannot *undo* it. A proslavery church will never be accounted, from this time forb, a Church of Christ, though Scott and Sunderland and Colver and Phelps and Woodbury and BIRNEY have forsaken and treacherously betrayed the slave into the hands of pro-slavery influence, when that influence stood up before ther in the decent guise of a defender of the church.

The enemy with which these men have been contending has mastered them. The thing to be done is, to brand slavery as immoral and anti-christian. When it takes sanctuary, they dare not rend it from the horns of the altar, lest the altar be overturned in the struggle. They dare not deny the altar, that sinks under the struggle of freedom with slavery, to be the altar of the living God. But when a man approaches the monster with the branding iron, in good earnest, neither feeling nor signing any respect for his bulwarks, what an amount of strength is put forth to shelter those defences. Strength enough to have destroyed the credit of slavery throughout

Southern Revivals.

We copy the following paragraph from the New-York Observer:

Revival.—The St. Louis Gazette states that within the circle of Rev. Mr. Potts' society, at the Second Presbyterian church, there have been for some time past indications of a deep and increasing concern upon religious subjects.—The meetings, which are frequent, have been very fully attended, and have been followed by results that have greatly encouraged the friends of the church. Rev. Mr. Hall, during his stay there, has been listened to with uncommon interest.

Query—Will the "deep and increasing concern upon religious subjects, within the circle of Rev. Mr. Potts' society," be "*deep*" enough, or "*religious*" enough, to induce the subjects of it to emancipate their slaves? Does the Observer look for, or even desire to witness, any such fruit of what it calls a "revival" of religion in a slaveholding city? There is nothing which is so well calculated to throw suspicion and contempt upon "revivals" at the North, as the practice of the northern religious press of endorsing as genuine the spurious excitements which occur among the worst of thieves and robbers, and which, instead of leading them to abandon their wickedness, are used as a cloak to conceal its hideous enormity. What would the Observer think of a "revival" among the heathen, (the *foreign* heathen we mean?) which should leave its subjects in the practice of their pagan superstitions? Or of one among a theatrical corps, which, instead of leading them to abandon their immoral pursuit, should only induce them to connect with it the forms of Christianity, by beginning and ending every performance, however profane or indecent, with solemn religious services? Are southern revivals better than these? We do not believe it.

The Amende Honorable, *on one point*.—The last Philanthropist contains the following frank and candid acknowledgment of a fault, for which we felt it our duty, a short time since, to administer a rebuke:

The National Anti-Slavery Standard takes us to task for publishing an article some weeks since on our fourth page, in which an unfair allusion was made to Mr. Garrison. The Standard is right in censuring us for not protesting against this part of the article, but we do not acknowledge the justice of its strictures in any other regard. The classification of Mr. Garrison in that article, with infidels and the opponents of education, was entirely unjust, and we ought to have said so at the time. We copied the article, because of its general spirit and object, and our editorial notice of it was penned in haste.

Are we then to understand the Philanthropist as maintaining, that it is among the legitimate objects of the anti-slavery organizations to defend the existing institutions and professions of society, and that opposition to any of them by an individual, on his own responsibility, is a just reason for assailing him on the anti-slavery platform? The editor, we think, owes it to his fellow laborers, and to the cause, to answer this question explicitly. We ask it, not for the sake of controversy, but from an honest desire to understand his true position.

Whig sympathy for the laborer and working-man.—We'll give you an instance of real British Whig sympathy for the working-man. To vote in the Legislature against cutting down the salaries of officers receiving from $1000 to $3500 per annum, and then come home and cut down the wages of the day laborer, the man who earns his living by the sweat of his brow, from 20 to 25 per cent. There you have it, that's real whig principles and whig sympathy for the working-man.

We cut the foregoing paragraph from a professedly democratic paper, the N. H. Gazette, not to deny or endorse its statement respecting the whigs, of the truth or falsehood of which we know nothing, and, if it were possible, should care still less, but because it affords us a favorable opportunity for calling attention to the hypocrisy of *both* political parties in pretending to seek the welfare of the laborers of the country, while they support slavery. If the Gazette wishes to convict the whig party of unfriendliness to the laboring classes, let it charge home upon upon that party its guilt in "bowing the knee" at the bidding of the slave power, instead of bandying accusations so utterly insignificant, and even silly, as that which we have quoted from its columns. When the democratic party will do *this*, its own professions of love for the people, as well as its rebukes of of its rival, will be entitled to some respect, and until it does this, (we hope the Gazette will heed our prediction,) *it can never rise again into power.*

"Conscientious Scruples."—The Orange Co. (Vt.) Republican, which supported Harrison and Tyler, notwithstanding the latter is a notorious slaveholder, and the former a worshipper at slavery's shrine, reads a lecture to the anti-slavery women of Vermont for injuring the "morals of the community," by getting up a Fair! He says: "Fairs have a direct tendency to create, foster, and enlarge, feelings of pride and extravagance, incompatible with our republican notions of economy and simplicity in dress and living."—The wives and daughters of the Green Mountain boys will no doubt take this rebuke at its true value, from a supporter of "hard cider" republicanism, and the "economy and simplicity" which have characterized the recent displays of his party.

They are without excuse.—Rev. Jacob Weston, who is laboring as a missionary in Jamaica, in a letter to the editor of the Christian Reflector, speaking of professedly Christian slaveholders, and of those missionary Boards that receive into their treasuries the price of blood, says:

If ignorant now, they are willingly so. The cries of robbery, and fraud, and their wrongs, are entering into "the ears of the Lord of sabaoth," while they who do these things are sending part of the spoils to the Missionary treasury at Boston. Ministers, deacons and others do this. Husbands and wives and parents and children are torn assunder for the money thus devoted; and all the untold evils of slavery are thus tolerated and sanctified. For this *munificence* the robber receives the thanks of the Northern brethren. O my God, what am I describing?—is it fiction, or reality? I may be branded as a bigot, a fanatic; but, at the last great day, when the books shall be opened, I shall be acquitted. Can they be *christians*, who do these things? Can they hope to be admitted to the marriage supper of the Lamb? To their own Master they stand or fall, who do these things, and they who approve them. One thing I believe to be certain, that the time has come, when the curse of God will rest on all Missionary Societies, which receive the price of blood into their coffers.

The Third Party.

Our means of information do not enable us to state the number of votes cast, in the late contest, for Birney and Earle. It must, however, have been exceedingly small, judging from the few returns we have seen; probably not more than four or five thousand, in all the free States. We annex all the returns which have reached us.

Pennsylvania,	343
Ohio,	400
New-York City,	170
New-Haven, Ct.	17
Middletown, Ct.	35
Madison county, N. Y.	240
	1,205

The number which we have given above for Pennsylvania is said to be official. The number for Ohio, we suspect, is below the truth. The Journal of Commerce expresses the opinion, we know not on what authority, that the whole number cast in this State is only 1000, and in the whole country 5000. Nothing short of the official returns will enable us to ascertain the truth with certainty. We have no doubt that more than five thousand abolitionists, (not non-resistants,) staid away from the polls in disgust at the course pursued by *all* parties; while some, probably, voted for Birney and Earle, not because they approved of the third party, but because it was inconvenient to make up a "scattering" ticket.

The result of the whole has confirmed our opinion of the inexpediency—nay, the mischievous influence of the third party scheme. If that scheme had never been broached and the abolitionists had gone heartily to work on the old plan of inducing men to withhold their votes from pro-slavery candidates, and to vote only for real friends of liberty, our cause, politically, would have occupied a higher position, by at least fifty degrees, than it now does.

Making Broad their Phylacteries!—The Presbytery of New Brunswick, N. J., at their late meeting, recommended to their brethren the adoption of the gown in public. This is just what might be expected of a body of men, whose hearts are steeled to the piercing cries of the slave.

THE CHRONICLE.

Vermont.—It is with heartfelt pleasure that the writer of this records in this week's Standard the action of the Legislature of his native State on the question of slavery. Look at the resolutions on the first page, endorsing the cardinal doctrine of IMMEDIATE EMANCIPATION, and requesting the Senators and Representatives of Vermont, in Congress, to "use their utmost efforts" to secure such emancipation in the District of Columbia, and to suppress the slave trade in that district and between the several States. Look, too, at the law for the protection of fugitives, by which the southern kidnapper is required, before he can even procure a writ for the arrest of his victim, to deliver "to the court to whom application for such writ shall be made, a bond to the treasurer of the State in the penal sum of one thousand dollars, with two sureties," securing to the fugitive, in all cases, a jury trial; making it the duty of the State's Attorney to defend his cause *at the expense of the State*; and declaring any attempt at forcible removal, contrary to the provisions of the act, to be kidnapping. Vermont has thus placed herself in a most exalted position before the world. How honorable does the name of Governor Jenison appear, appended to such a law, in contrast with the inexpressibly mean and cowardly letters which we publish to-day, over the signatures of the Governors of Georgia and Tennessee! But we have still further evidence that the Governor of the Green Mountain State is interested in the welfare of the slaves. It is furnished in his proclamation for Thanksgiving, where he exhorts the people to "pray for a heart to sympathize with those in bondage, and for a sincere desire to conform, in all respects, to the divine rule of our Lord and Saviour." What will Messrs. McDonald and Polk say to this *official* "fanaticism"?

The following paragraph from the editor of the Pensylvania Freeman, who recently visited the State, adds another to the numerous evidences of the powerful influence wielded by the abolitionists of Vermont:

An election for Secretary of State occurred while I was in the place, and resulted in the choice of C. L. Knapp, the editor of the Voice of Freedom, by a large majority. Some of the Whig members, (with the general policy of which party our friend agrees,) made an attempt to defeat his re-election, because—as I understood—he would not bow the knee to the Baal of party organization, and give his vote and influence to the pro-slavery and slaveholding Whig candidates for the Presidency and Vice Presidency. Considerable exertion was made by his political friends, to induce him to pledge himself to Harrison, but he gave them to understand that his office was less dear to him than his principles, and that they must elect him, if at all, not as a consideration for his vote, but on account of his fitness for the station. The event under these circumstances is gratifying.

We noticed last week the late meeting of the State Anti-Slavery Society, and now we place upon record the following sound and emphatic resolutions, which were adopted by it with great unanimity. That there was occasion for them is proved by the fact, that the churches and clergy of Vermont, and the weekly organ of the largest denomination in the State, are on ground far below that occupied by the Legislature.

Whereas, It is the mission of Christianity to proclaim deliverance to the captives—to break every yoke of oppression and establish practically the doctrine of universal brotherhood—

9. Resolved, That slavery, which in practice denies this doctrine and counteracts these purposes, is not only unchristian, but *anti*-christian, and that it is therefore the duty of every soldier of the Cross to fight manfully against it, and to give it quarter in any form is treason to the cause in which he is enlisted.

10. Resolved, Therefore, that no slaveholder ought to be admitted as a minister into a christian pulpit, or recognized by any church claiming the right to prescribe terms of membership, as admissible to its communion.

11. Resolved, That the professed Christian minister who apologizes for slavery, or refuses to bear testimony against it, is false to his duty as a gospel preacher, and unworthy the title and office he has assumed.

The avails of the late Fair at Montpelier amount to $150,00.

Rhode-Island.—The annual meeting of the State Society is to be held in Providence, on the 24th and 25th inst. It ought to be, and no doubt will be, a large and enthusiastic meeting. We learn that our devoted and Bunyan-like brother Tanner, is visiting the differing portions of the State, and stirring up the minds of the abolitionists to a remembrance of it.

The letter of Dr. Hudson in our paper to-day affords disgraceful evidence, that in one portion of the State the fires of mobocracy are not entirely quenched. We can hardly feel indignant, however, towards an ignorant, bar-room politician, like Judge (!) Cross. The clergy of Westerly, or some of them, are the power, behind the screen, that encourage and embolden him, and such as him, to acts of violence.

Philadelphia Female Vigilance Committee.—The Pennsylvania Freeman gives an account of an interesting public meeting of this body, recently held at the school room of Sarah Douglass. We did not know before that such a committee was in existence. The audience, on the occasion to which we have alluded, was addressed by C. C. Burleigh, C. W. Gardner, and Lucretia Mott. The Freeman says—

It was a pleasant sight to see such a gathering, consisting principally of those who are poor in this world's goods—but, we trust, rich in faith—convened to unite their exertions in behalf of the flying victim of southern oppression—to provide him shelter, concealment from his pursuer, and the means of safe escape to the land of freedom, beyond the reach of the kidnapper's grasp,—casting of their scanty substance into the common stock which was consecrated to so holy a purpose, and, with words of mutual encouragement, cheering and strengthening each other in the work of unostentatious benevolence. Success to their labors of love.—May they enjoy the guidance, aid, and blessing of Him whose cloud-pillar and fiery column led the oppressed tribes from the Egyptian bondage, and in obedience to whose mandate, inscribed on the pages of Holy Writ, and engraven on the tablet of their inmost hearts, they have banded together to "deliver him that is spoiled out of the hand of the oppressor."

Historical Record.—The documents which will be found under this head in the present number are of unusual interest and importance. The address of the Ohio Yearly Meeting of Friends, and the resolutions of the Cincinnati Presbytery, are alike excellent. We trust that the bodies which have put them forth will follow out their principles by a corresponding practice. "Faith without *works* is dead, being alone." Of the action of the Vermont Legislature we have spoken elsewhere.

Mr. Gurley in Scotland.—Our brother Remond, in a letter to the editor of the Liberator, gives the following account of the reception of Mr. Gurley in Glasgow:

I am happy to state, upon unquestionable authority, that Mr. Gurley's meeting in Glasgow was a total failure, having some fifteen or twenty persons only present to hear his explanation, and account of the condition and prospects of Liberia. The name of the gentleman or society seems to have explained the people away—if there was any explanation about it. Such a scheme would meet a similar reception in any other country, save the one from which he comes.

American Baptist A. S. Convention.—The Executive Committee of this body have directed their Treasurer to appropriate the monies in his hands for foreign missions to the support of the Baptist Mission in Central Africa. The first anniversary of the Convention is to be held in this city on the first Tuesday in May, 1841.

The Pennsylvania Abolition Society, of which Franklin was once the President, according to a statement of the Secretary, published in the last Freeman, has rescued twelve individuals from the relentless hand of the oppressor, within the last six months, seven of whom were at New Orleans, and one in Florida.

Western Pennsylvania.—The State Society for the Western District of Pennsylvania held its anniversary at Pittsburgh on the 4th and 5th inst. We shall notice its proceedings next week.

Tale of Pinda.—The thrilling story of PINDA, published in the Standard a short time since, has been issued in pamphlet form, and may be had at the Office, 143 Nassau street. Price 6 cents.

News from Liberia.—For late intelligence from Liberia we are indebted to the Pennsylvania Freeman. See news department.

NOTICES.

IMPORTANT MEETINGS.

Come One, Come All!

The subscribers, having consulted with many of the true and tried friends of the Slave, in the western counties of this State, it was deemed advisable to hold *anti-slavery meetings* in the following places and at the following times. Measures have been taken to secure some of the ablest advocates of *Human Rights* which the country affords, besides a number of volunteer speakers, who have kindly offered their aid. Friends of the slave, will you not rally?—Let the old and the young, the grave and the gay—men, women and children—*all* who claim to be human, come up to the rescue of suffering humanity. The *object* is noble, the *means* righteous, and we earnestly ask your attendance and co-operation. Will you not come?

Mt. Morris,	do.	Saturday, Nov. 21.
Warsaw,	Genesee co.	Sunday, 22.
Perry,	do.	Tuesday, 24.
Nunda,	Alleghany co.	Wednesday, 25.
Angelica	do.	Friday, 27.
Cuba,	do.	Sunday, 29.
Chapelsburgh,	Cattaraugus co.	Tuesday, Dec. 1.
Ellicottsville	do.	Wednesday, 2.
Guys,	do.	Friday, 4.
Jamestown,	Chautauque co.	Sunday, 6.
Maysville,	do.	Monday, 7.
Fredonia,	do.	Wednesday, 9.
Evans,	Erie co.	Friday, 11.
Hamburgh,	do.	Sunday, 13.
Aurora,	do.	Monday, 14.
Attica,	Genesee co.	Wednesday, 16.
Batavia,	do.	Thursday, 17.
Lockport,	Niagara co.	Friday 18.
Hartland,	do.	Tuesday, 22.
Albion,	Orleans co.	Thursday, 24.
Brockport,	Monroe co.	Saturday, 26.
Rochester,	do.	Sunday, 27.
Henrietta,	do.	Wednesday, 30.

The meetings will commence at 1 o'clock, P. M. and be continued through the evening.

A *general* Convention of the western counties will be held at a place hereafter to be designated, to commence on Wednesday, January 6th, at 10 o'clock, A. M., and to continue at least two days.

J. C. HATHAWAY,
W. C. ROGERS,
W. O. DUVALL,
LORENZO HATHAWAY,
ESEK WILBUR,
GIDEON RAMSDELL,
P. D. HATHAWAY,
PLINY SEXTON.

Farmington, Ontario co., N. Y. Nov. 2, 1840.

Editors friendly to the cause of human liberty are respectfully requested to insert the above in their papers.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt,
Lewis Tappan,
Committee.

ANNUAL MEETING OF THE R. I. ANTI-SLAVERY SOCIETY.

The fifth anniversary of the Rhode-Island Anti-Slavery Society will be held at Providence on Tuesday and Wednesday, 24th and 25th of November next, in Masonic Hall, commencing at 10 o'clock, A. M. It is hoped that there will be a representation from all parts of the State, in numbers sufficient to show that our holy cause is not "dying away," and that, however high political excitement may run, there are at least a host of Rhode Islanders who will never sacrifice the cause of the slave to that of party.

Friends of the cause from other States are earnestly invited to meet with us.

GEORGE L. CLARK,
WILLIAM APLIN,
JOSEPH SISSON, Jr.
Committee of Arrangements.

Providence, Oct. 20, 1840.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—*Liberator.*

☞ Price $30 per 1000. 6 cents single. To be had at all the Depositories.

MASSACHUSETTS ANTI-SLAVERY FAIR.

It has been decided, upon consultation and advice with the friends of the cause in various parts of the State, to hold the Fair of 1840, during Christmas week, and to spare no exertions to make it a pleasant and profitable occasion to the 'good old cause,' which each year's effort makes dearer and dearer. Our Seventh Anti-Slavery Fair ought to command exertions proportionate to the need of funds. Donations and contributions may be left at 25 Cornhill; 11 West street; or 4, High street. If the friends would reserve their annual appropriation for Christmas and New-Year's presents till the Fair, the committee are confident that *no where* could a more exquisite or reasonable selection be made than from the tables of the Massachusetts Anti-Slavery Fair. Beautiful and rare articles of the usefully ornamental style, (many siyles never before imported,) are already received from members of the committee in England, France and Switzerland. Think of the cause, and for its sake reserve your gift-money till Christmas.

In behalf of the Committee,
MARIA W. CHAPMAN.

Boston, Oct. 23, 1840.

SINGING SCHOOLS.

Mr. Wm. C. Webster would respectfully announce, that he will open a School for the study and practice of Sacred Music, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. CHOULES, 502 Broome st.
Rev. LA ROY SUNDERLAND, Editor of the Watchman.
L. EAMES, Esq., 88 Hicks st. Brooklyn, N.Y.
N. SOUTHARD, Editor Youth's Cabinet.
G. H. ANDREWS, Courier & Enq. Office.

GENERAL INTELLIGENCE.

ELECTORAL VOTES ASCERTAINED.

States.	*Harrison.*	*Van Buren.*
Ohio	21 electoral votes.	
Connecticut,	8	
New Hampshire,		7
Rhode Island,	4	
New Jersey,	8	
Maryland,	10	
Virginia,		23
New-York,	42	
Georgia,	11	
Indiana,	9	
Kentucky,	15	
Pennsylvania,	30	
Massachusetts,	14	
Delaware,	3	
Michigan,	3	
Vermont,	7	
Maine,	10	
Tennessee,	15	
Louisiana,	5	
Missouri,		4
	215	34

Necessary to a choice, 148.

From Liberia.—By the kindness of our friend James M'Crummell, we are permitted to copy the following extracts from a letter which he has just received from Liberia. It is dated "Monrovia, September 6th, 1840." The picture it gives of the affairs of the colony, is not quite as flattering, it must be confessed, as that which our colonization friends are wont to delineate, by the aid of a large developement of marvellousness, hope, and ideality, and a somewhat small one, we fear, of causality, comparison, and the perceptive organs. But such as it is, we give it to the public as an important part of the testimony on which the final judgment must be made up, in regard to the merits of the Liberian scheme.—*Penn. Freeman.*

"I heard a rumor that Hinton intended coming out here. He will wish himself back. It is a nasty sickly 'nigger' colony, unfit for the residence of any respectable colored man. The only way the poor colored people have been seduced out here is by the promise they should enjoy more liberty here than in America, or the same as white citizens of America enjoy, and now that the Pioneers have cleared the forests and beat back the natives, the society have established a monopolising public store to take the trade from the colonists, because their capital is raised from American donations, and the Society is thereby enabled to beat down the honest competition of the industrious and enterprising man. But this is not all. This colony is the greatest despotism endured by any people of Christian denomination, upon the earth. They are governed by a Constitution made by the Society, which gives their agent sovereign power of the Colony—and the right reserved to them—the Society and their Agent—to veto all laws made by the Council of Liberia.

The place is getting worse. I dont complain of the place because it affects me much, excepting the unusual and unlawful taxes insisted on by Buchanan, because, I reside pretty much at the English Colony of Sierra Leone.

Teage says John Lewis is coming here. * * * * * * * * I wish you would mention to him what I say. He is an old friend. The Colony will answer to trade at, but no respectable man will improve himself by changing an American for a Liberian residence. We have no more liberty than we had in the slave states—nor so much, leaving the climate out of question. I send you eight newspapers. *Make any use you please of this letter about the government.* Perhaps the American public will see how the people suffer and remedy their sufferings.

Yours truly,
J. R. DAILY.

A Slave Case. Tortola, Oct. 7, 1840. Some few months since a small boat with six slaves, runaways from St. Thomas, was *just in the very act of landing on English ground*, at Tortola, when the marines of a Danish man-of-war fired on them, mortally wounded a woman, and also wounded another. All escaped but three; I think, who were the wounded female, an adult and a little child. These remained in and on shore by the boat, which was lying on the shore of an English island. The marines took the boat, and these three, *they say, voluntarily* returned with them in it, and they delivered them to their owners. The woman died of her wounds. The officer of the marines says, he hailed the boat, and was not heeded; he gave chase, and just as they were escaping by landing, he ordered his men to fire. *The firing, landing, jumping ashore, appear all one transaction in point of time.*

The English and Danish governors immmediately entered into a correspondence upon the subject. The former insists that the whole were free when they touched English soil, equally so as if they had been freemen forever, and that the firing upon them was a violation of neutral rights, and the taking away from Tortola free people to consign them to perpetual slavery, an act not to be tolerated. The Danish governor contended that the slaves were not on English soil, and that those who returned came voluntarily. To this an English jurist answers: "That fleeing from slavery will not be considered a crime in the present times, and therefore captures in such cases should not be attended with the use of fire arms, except when actual resistance is made. Law and common sense will prevent the return of the negroes with the Danish officer from being considered *voluntary*, their consenting while the sound of the musket was still ringing in their ears, and when a companion was lying mortally wounded before their eyes. That it all took place on English soil! cannot doubt; and the Danish governor is bound to return the persons taken away that they freely and understandingly may determine whether they will or not renounce their right to freedom."

The Danish Governor has lately sent the slaves back to Tortola, and it is not to be believed that they will ever return again to their masters.—*N. Y. Observer.*

Abduction Case.—In the Court of Common Pleas, now in session in Warren county, came up for trial on Monday last, the case of Dr. A. Brooke and others, on a charge of abducting, or enticing away from their master certain persons claimed to be slaves. This trial was one of great interest. The taking away of the slaves occasioned, at the time, an unusual excitement in the community. Every body had heard of it, and almost every body had formed an opinion, in consequence of which it was with difficulty that a jury could be found to try the cause. The interest felt in the trial was heightened by the expectation that the question would arise whether a person has a right, in removing from one state to another, to take his slaves through the state of Ohio. In consequence of the claimant failing to prove that the persons in question were his slaves, this important question did not arise. The prosecutor abandoned four counts in the indictment. The remaining two were in for a riot, and assault and battery. Although the most important point in the case was abandoned, the question of right to take slaves through the state was very ably argued by the Prosecuting Attorney (Mr. Williams) on the part of the claimant, and Messrs. Bebb, of Hamilton, and Schenk, of Dayton, on behalf of the defendants. It was near night on the fourth day when the jury retired. They found a verdict of guilty against all who were named in the indictment, although it is said of three or four of them that there appeared on trial no evidence whatever against them. By the latest account we have it is expected that a new trial will be granted.

It is to be regretted that the question of right to carry slaves across the state could not have been decided on this occasion. The practice has been common, and, until recently, the right unquestioned. If the right really exists the fact should be known and our laws amended, that our citizens may not subject themselves to fine and imprisonment for doing that which every man whose head and heart are sound must approve. If the right does not exist, and the practice is in violation of our Constitution and laws, all will agree that it should cease. Every new examination of the question tends to confirm the opinion that a slave, on touching the soil of Ohio, with the consent of his master, no matter for what purpose, immediately becomes a freeman.

Xenia (Ohio) Free Press.

Execution of Robert M'Conahy.—This wretched man suffered the awful penalty of the law at Huntingdon, Pa. on the 6th inst. He was executed in the jail yard a few minutes before 3 o'clock, P. M.

The closing circumstances of his guilty and miserable career were peculiar; down to the hour of his execution, nay to the very moment the drop fell, he stubbornly persisted in asserting his innocence. All hope of his making any acknowledgement was entirely removed by his dogged conduct. He was taken upon the scaffold—every thing adjusted—the moment arrived—the drop fell!—and not a word confessed. But the rope broke, and instead of hanging, very much to his astonishment, we suppose, he found himself upon the ground, under the gallows! He thought he was "clear;" but the illusion was present with him but a moment. He was immediately taken up on the gallows again—every thing made ready—the drop about to fall—when he begged for "time to talk a little," and proceeded "to make a full and detailed confession of his crimes to the clergymen present, Mr. Brown and Mr. Peebles, who reduced it to writing in his own words, as he made it," and who will cause it to be published for the benefit of his wife and children. His confession, it is said, casts yet deeper and darker shades of cruelty over the bloody affair.

He had scarcely concluded his confession, when the last minute that the execution could be delayed arrived, and he was again swung off, and paid his life a forfeiture for his crimes!

Mormon Conference.—This people held a conference at Nauvoo, on Saturday last, which continued three days. It is estimated that there was not far from three thousand in attendance. A gentleman who was present speaks in the highest terms of the immense assemblage, and the good order which prevailed. The mild and humane laws of our State and the tolerating and liberal principles which abound among our people, are having their just and proper effect upon this people—their Society is not only increasing in numbers, but individually their condition is greatly improved, surrounded as they are by the gifts of an over-ruling power. We learn that they are expecting a large accession to their number in a short time, from England—one of their preachers, a Mr. Turley, having met with distinguished success in that country.—*Illinois Patriot.*

ITEMS.

Melancholy Shipwreck and Loss of Life.—Our correspondent of the Barnstable Patriot, in a slip dated 6th inst., gives the following:

"About one o'clock yesterday P. M., a schooner was seen in the Bay, opposite this harbor, with a small piece of foresail set, standing to the eastward;—about one hour after she was seen to capsize, as was thought in attempting to wear round. She partially righted again, when her mainmast was gone. And four men were seen clinging to her rail for about another hour, when they were all washed off.

The vessel came on shore back of sandy Neck, about a mile from Beach Point Light, and proved to be the schooner Rodney, of Boston, Libby, master, bound from Belfast to Boston, with a cargo of leather, potatoes and spars. There is a large quantity of the leather which the people upon the beach are getting out to-day and saving. When the vessel first struck the shore, her foremast also went overboard, and she beat up, as the tide came, a complete wreck. The bodies of the crew have not yet drifted ashore. There was, and still is, a tremendous sea running, which made it utterly impossible to render them the least aid from the shore.

She was owned, as appears by the papers, which were saved, by David Goddard and others of Boston."

Shipwreck and loss of Life.—The brig Swan, Capt. Snell, arrived at New Orleans on the 1st instant, from Philadelphia, reports having picked up at sea, in lat. 26 50, long. 77 30, a man named ——— Brookfield, mate of the schr. Delaware: he was clinging to the bottom of a boat, which was capsized, and when taken up he was insensible. The schooner had foundered on the Saturday previous, and he had been on the boat untill Monday afternoon; three others, one white and two blacks, had fallen off the boat exhausted on the day before. The fate of the captain and remainder of the crew is unknown. It is rumored that they have been picked up by a schooner bound to Baltimore. The Delaware was bound from San Luis, (Texas) to New Orleans, cargo cotton, and it is said she was by no means sea worthy.

Loss of the Delaware.—We gave yesterday the first intelligence of the wreck of the schooner Delaware, the loss of part of her crew, and remarkable preservation of the rest. From Capt Isaac S. Brookfield, the master, who called upon us yesterday, we are enabled to give further and more correct particulars. The Delaware was commanded by Isaac Brookfield, who had with him his brother Charles, and John W. Hoffman, of Egg Harbor, who were acting as mates. The vessel was bound from San Luis, Texas, to New-York; they were compelled to abandon her, she having sprang a dreadful leak and capsized—the captain, with two passengers and two negroes, took to the sea in one boat, while the brother Charles and the other mate, Hoffman, together with two other negroes, left the sinking schooner in another. Captain Bloomfield and his companions were at sea in this open boat one whole week, existing upon raw ham and brandy, their only provisions, until they at last made the S. W. Pass, and landed among the pilots at the Balize, towards whom Captain Bloomfield expresses himself in terms of the warmest gratitude for their kind treatment. They supplied the poor wrecked men with food and clothing immediately, and from Captain Hopkins, also, of the Prentice, they experienced the most humane attention. He brought them to the city, providing them with every necessary and comfort on the way, making them, with his gentle courtesies, almost forget their sad and melancholy misfortune.

Retrocession of the District of Columbia.—In the legislature of Rhode Island on Wednesday last, a message was received from the Governor, presenting to the House a communication from Walter Jones, of the city of Washington, accompanied by a remonstance from divers citizens of the District of Columbia, protesting against *exclusive* legislation by Congress for and over the District. With the above was also presented to the House a communication from divers other citizens of the District of Columbia, requesting that the Legislature of this State would adopt such measures as may seem expedient to procure a retrocession of the District of Columbia to the States to which it formerly belonged. The whole subject was referred to Select committees, to report thereon at the next January session.

The Northeastern Boundary.—The survey undertaken by our Government of the territory in dispute between this country and Great Britain has been brought to a close for the present season, the early approach of winter having put an end to the field operations. This survey, as our readers may remember, is under the charge of Captain Talcott, late of U. S. Engineer Corps, and Professor Renwick, of New-York, gentlemen well qualified for the important trust, and in whose report the country will place implicit confidence. We hear indirectly that the explorations, thus far, have gone to establish the justice of the claim preferred by the United States.—*National Intelligencer.*

Queen Victoria.—A correspondent of the Quebec Gazette, writing under date of the "Royal Exchange," London, Oct. 3d, says:—

"It is rumored within the precincts of the Court at Windsor, that her Majesty's late temporary indisposition was occasioned by a circumstance that must for a time, deprive the country of the chance of the Queen continuing the succession to the crown. To all who have opportunities of seeing Her Majesty within the private circle, a dejection is apparent in her countenance, which is very striking."

Mexico.—The New Orleans Bulletin says:—"Our Havana papers contain Mexican dates to a week or two into October. We learn from Vera Cruz, that the British Minister had made repeated complaints as to the delay of the government in replying to the several demands made upon the Mexican government, (probably in regard to the imprisonment of men in California, and the internal duty,) and that unless a reply was made in a given time, he should demand his passport. This important step was said to have occasioned a great sensation among the reflecting people. So much so, that a petition was immediately presented to Congress on the subject, and a secret session of the Chamber of Deputies was held in consequence, and the Mexican paper observes, that a great many persons were dissatisfied at the result of their deliberation."

Melancholy Accident.—It is our painful duty to record an accident of a most shocking and melancholy nature that occurred at the Whig celebration in Wallingford, yesterday noon. The Whigs were about firing 100 guns, but had discharged but two, and while ramming the cartridge of the third, an explosion took place with most disastrous consequences to two of the gunners, namely, Mr Constant Webb and Mr. Loveman Hill. The first lost both arms, one above and one below the elbow. Mr. Hill lost one hand and the other was badly wounded. He was also injured in the breast, of which wound he died before morning. A lad about the gun was also injured in the eye, probably by a splinter from the ram-rod, and the thumb of the vent tender was also wounded, but not so as to require amputation. Mr. Webb has a wife and two children, and Mr. Hill has left a family of the same number.

About six hundred dollars have already been raised for them in Wallingford. Both Mr. Webb and Mr Hill, were industrious and hard working mechanics, of the most temperate habits.—*New Haven Palladium.*

Hard to Beat.—John Jarrett, now between 75 and 80 years of age, residing in the State of Indiana, has been twice married. By his wife he had 19 children, and by his second 11, the youngest of which is now about three years old. Mr. Jarrett is still an active man in vigorous health, and a diligent laborer on his own farm.

A political coincidence.—It is a coincidence not a little singular, that the total vote cast in Pennsylvania for Birney, the Abolition candidate for President, is precisely the same number as is the majority of the Harrison over the Van Buren electoral ticket in that state.

The Steam Packets.—The steam-packet Acadia, Capt. Miller, arrived at Halifax, from this port, on the 3d inst., in a passage of forty-two hours—and sailed on the same day for Liverpool, with fifteen additional passengers.—*Boston Mercantile Journal.*

Eastern Rail Road.—The Eastern Rail Road was yesterday opened from Newburyport to Portsmouth. The cars run three times daily from Boston to Portsmouth, leaving Boston 7 1-2 o'clock in the morning, 12, and 3 o'clock, P. M. The return trains leave Portsmouth at 7 1-2, 11 and 3. A person visiting Portsmouth by the morning train, may remain there an hour, and arrive in Boston on his return before 12 o'clock; or by leaving Boston at noon, and making a short stay at Portsmouth, he may accomplish his return before six.—*Boston D. Adv.*

An Affair of Honor, which means a dishonorable affair, was settled at Jackson, (Miss) a few days ago, between Mr. Griswold, of Michigan, and Col. Fanning, of Mississippi. Mr. Griswold shot his antagonist, who is pronounced out of danger.

Eagle Shot.—Mr. Frederick Lyman, of Hocanum, shot a large eagle, not long since, whose wings measured, from tip to tip, seven feet five inches.—*Northampton (Mass) Gazette.*

The Electors of President and Vice President are required by law to meet at the Capitol in the city of Albany, on Tuesday, the FIRST day of December next, at FOUR o'clock in the afternoon, and the place of every one becomes vacant who is not in attendance at that hour.—*Albany Even. Journal.*

On dit.—It is rumoured that Henry Williams will decline the honor of candidate for Congress at the next election in District No. 10, and that Marcus Morton, who resides in that District, will be nominated by the Van Buren party in his place.—*Mercantile Journal.*

A storm.—We have had a severe storm since Sunday evening. The wind was E., then N. E., and during the latter part of the storm, north. The quantity of rain which has fallen, is *six inches and one tenth*—a greater amount than has fallen during any storm for many years! The tide rose very high yesterday, and with the wind, has probably done much damage to embankments, &c., along the coast. The w

The Christian Traveller.

BY FREDERICK S. ECKARD.

Traveller, faint not on the road,
Droop not in the parching sun,
Onward, onward, with thy load,
'Till the night be won;
Swerve not, though thy bleeding feet
Fain the narrow path would leave—
From the burthen and the heat
Thou shalt rest at eve.

'Midst a world that round thee fades,
Brightening stars and twilight life,
When a sacred calm pervades
All that now is strife;
Rich the joy to be reveal'd
In that hour from labor free,
Bright the splendor that shall yield
Happiness to thee!

Master of a holy charm!
Yet be patient in thy way,
Use the spell and check the harm
That would lead astray;
From the petty cares that teem,
Turn thee, with prophetic eye,
To the glory of that dream
Which shall never die.

By the mystery of thy trust!
By the grandeur of that hour,
When mortality and dust
Clothed eternal power!
By the purple robe of shame,
The mockery and the insulting rod,
By the anguish that o'ercame
The incarnate God!

Faint not! fail not! be thou strong;
Cast away distrust and fear,
Though the weary day seems long,
Yet the night is near;
Friends and kindred wait beyond,
They who pass'd the trial pure—
Traveller, by that holy bond,
Shrink not to endure!

From the Knickerbocker for November.

The Village Blacksmith.

BY H. W. LONGFELLOW.

Under a spreading chestnut tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.

His hair is crisp, and black, and long;
His face is like the tan;
His brow is wet with honest sweat;
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man.

Week out, week in, from morn till night,
You can hear his bellows blow;
You can hear him swing his heavy sledge,
With measured beat and slow,
Like a sexton ringing the old kirk chimes,
When the evening sun is low.

And children, coming home from school,
Look in at the open door;
They love to see the flaming forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing floor.

He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him like her mother's voice,
Singing in Paradise!
He needs must think of her once more,
How in the grave she lies;
And with his hard rough hand he wipes
A tear from out his eyes.

Toiling—rejoicing—sorrowing—
Onward through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted—something done,
Has earned a night's repose.

Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of Life
Our fortunes must be wrought,
Thus on its sounding anvil shaped
Each burning deed and thought.

To the Autumn Forest.

BY WILLIAM J. PEABODY.

Resplendent hues are thine!
Triumphant beauty—glorious as brief!
Bardening with holy love the heart's pure shrine,
Till tears afford relief.

What tho' thy depths be hushed!
More eloquent in breathless silence thou,
Than when the music of glad songsters gushed
From every green robed bough.

Come from thy walks the flowers!
Thou askest not their forms thy paths to flock;—
The dazzling radiance of these sunlit bowers
Their hues could not bedeck.

I love thee in the Spring,
Earth crowning forest! when amid thy shades
The gentle South first waves her od'rous wing,
And joy fills all thy glades.

In the hot Summer time,
With deep delight thy sombre aisles I roam,
Or, soothed by some cool brook's melodious chime,
Rest on thy verdant loam.

But O, when Autumn's hand
Hath marked thy beauteous foliage for the grave,
How doth thy splendor, as entranced I stand,
My willing heart enslave!

I linger then with thee,
Like some fond lover o'er his stricken bride;
Whose bright, unearthly beauty tells that she
Here may not long abide.

When MY last hours are come,
Great God! ere yet life's span shall all be filled,
And these warm lips in death be ever dumb,
The beating heart be stilled.

Bathe thou in hues as blest—
Let gleams of Heaven about my spirit play!
So shall my soul to its eternal rest,
In glory pass away!

MISCELLANEOUS.

From the New-Yorker.

The Croton Aqueduct.

New-Yorkers are not generally aware that in their Croton Aqueduct, they are surpassing ancient Rome in one of her proudest boasts. None of the hydraulic structures of that city, in spite of the legions of slaves at her command, equal, in magnitude of design, perfection of detail, and prospective benefits, the Aqueduct which the city of New-York is now constructing. The *main trunk* consists of an immense mass of masonry, six feet and a half wide, nine feet high, and forty miles long, formed of walls three feet thick, cemented into solid rock. But this water channel, gigantic as it is, is far from being all the work. The *dam* across the Croton, which retains the water in a grand reservoir, is a mound of earth and masonry, forty feet high, and seventy feet wide at the bottom, and has connected with it many complicated but perfect contrivances to enable the engineer to have complete control over the mighty mass of water. The river thus thrown back towards its source, will form a lake of five hundred acres, which will retain a supply for emergencies of some thousand millions of gallons, and also offer, as a collateral advantage, many picturesque sites for country seats upon the woody points which will jut out into its smooth basin. A *tunnel* leads the water from this reservoir into the Aqueduct, and eleven more of these subterraneous passages occur before reaching Harlem river, having an aggregate length of seven-eighths of a mile, and many of them being cut through the solid rock. At intervals of a mile, ventilators are constructed in the form of towers, of white marble, which give to the water that exposure to the atmosphere without which it becomes vapid and insipid; and these dazzling turrets mark out the line of the Aqueduct to the passengers upon the Hudson.

The streams which intersect the line of structure, are conveyed under it in stone *culverts*, the extremities of which afford the engineers an opportunity of displaying their architectural taste. Sing Sing creek, with its deep ravine, is crossed by a bridge of a single elliptical arch of eighty-eight feet span, and a hundred feet above the stream. Its unusually perfect workmanship was proved by its having settled but one inch after the centres were removed. The view of its massive grace from the narrow valley beneath, is one of the most striking points upon the line. Sleepy Hollow, well known to the readers of imaginative lore, is spanned by a series of graceful arches.

The Bridge crossing the Harlem River has been the subject of much controversy. The admirers of magnificent symmetry and perfection, and those interested in preserving the navigation of that stream, have warmly advocated the erection of a bridge, over which the water might pass upon its regular level; while the friends, of more measured economy recommended a lower and cheaper structure, to which pipes should descend and rise therefrom after the manner of an inverted syphon. The plan finally adopted is that of a high bridge, but still with its surface ten feet below its usual grade, which falls fourteen inches to the mile. It will be a quarter of a mile long, a hundred and sixteen feet above high water, and its estimated cost exceeds three quarters of a million. Across this the water is conveyed in huge iron pipes, protected from the frost by a covering of earth four feet deep. Near Manhattanville is a tunnel, a quarter of a mile long, through the hill at that place; and its valley is crossed by pipes descending a hundred and five feet. Clendenning Valley is passed at an elevation of forty feet, and arches of appropriate size upon the lines of the streets, leave symmetrical carriage ways and foot walks. The Receiving Reservoir, thirty-eight miles from the starting point at the dam, covers thirty-five acres of ground, and will contain 160,000,000 of gallons. The Distributing Reservoir at Murray's Hill, covers five acres, and will hold 20,000,000 of gallons, which is secured from escape by a bank of puddled clay, supported by walls of granite, the external ones of which present massive yet tasteful fronts. From this point the ordinary distributing pipes convey the water into the city.

Such is a condensed but comprehensive view of this noble structure. It will be completed, with the exception of the High Bridge, in the spring of 1842. The bridge will occupy two more, but a temporary pipe will be laid over the coffer-dam of the bridge, which will afford us a supply of water two or three years before the completion of the entire work. Its estimated cost, owing to the changes of plan, rise of labor and provisions, &c. has risen from five to ten millions; a great sum abstractly considerd. but a trifling one compared with the benefits resulting from the work. The excess of city mortality over that of the country, is always great, and is attributable in a great degree to the injurious qualities of the water of the wells, which receive the filtrations of all the noxious animal and vegetable matters which load the surface of the ground. Remove the cause by a bountiful supply of pure water, and we not only diminish the number of deaths, but relieve, in perhaps an incalculable degree, the amount of suffering from disease, which is properly attributable to this source, but which does not absolutely destroy life. We have suffered under this daily growing evil, up to this time, unaware of its magnitude, which can indeed be measured only by the favorable changes which will be perceptible when its causes shall be removed. Nor will this be the only benefit. Metaphysicians prove that physical and moral purity are closely allied, and their theory certainly seems corroborated by the unwashed persons and sordid garments of the criminals at the bar of the Police. Thus by giving facilities and inducements to personal cleanliness, we shall also increase, if philosophers be right, the purity of the mind, which always harmonizes more or less with the body which encloses it; and the diminution of sickness and of crime will go hand in hand. Public Baths then will form just subjects for the attention of the Fathers of the city; none of whom, we hope, will side with the English Mayor, who opposed their establishment on the ground that *he* had not been in the water for twenty years, and felt none the worse for it. Fountains, too, will display their grace amid our utilitarian rows of brick. Troy, New-Haven, and even the village of Springfield boast of these ornaments, but the great city of New-York as yet can show none. Let no one think them useless extravagancies; for by adding their graceful mite to the other benefits of the Croton River, in making our city a desirable residence, they enhance the value of property, and thus give to our citizens a direct pecuniary return for their vast outlay, in addition to the inestimable improvements which they receive in their health, morals, and enjoyments.

Women.

BY WILLIS GAYLORD CLARK.

As the whole community is agitated with measures adapted to assert the rights and advance the interests of the laboring man, it would be well to consider for a moment the claims of industrious women.

There is a strange and cruel mockery in the conduct of the lords of creation to the weaker sex. They are fond of speaking in extravagant terms of the excellence of women, they delight in manifesting their refinement by unmeaning compliments, and exhibit their gallantry in a thousand superfluous attentions. Here their justice ends. They call themselves the defenders of women—do they protect her? They praise her virtue—does their conduct manifest real respect? They compassionate her weakness—do they sustain her poverty, cheer her loneliness with the voice of encouragement, or do aught in any shape to supply her wants, or alleviate her afflictions?—The world is a scene of violence, where every man scrambles for his share of the plunder—but weak woman is constrained by her physical inferiority, to stand apart and gaze hopelessly upon the struggle with little to sustain her little ones, but the stray fragments which may fall in her way. She is still, as in olden times, a gleaner in the harvest of life, and though her responsibilities are equal to a man, she is expected to supply her wants and perform all her duties upon the miserable pittance which the reaper leaves behind him as unworthy to be gathered. Such is the justice, such is the kindness of man to woman.—It may be admitted that man is gentle and affectionate to those of the other sex who may be related to him. Strange if he were not. How unnatural would be the ingratitude that would requite a mother's pains, a wife's solicitude, a sister's tenderness, with harshness. How strangely cold and heartless must be the bosom which, not only insensible to the loveliness, gentleness, and purity of woman, should also prove alien to the ties of nature. Man has not been unnatural, for the necessities of his being forbid it. But what has he done for that portion of the sex disconnected with himself—the lone, the friendless? What support or encouragement does the widow, with her flock of little ones, receive from man? How is her labor requited—how are her rights maintained? What encouragement do the laws extend to her—what support is offered by society—what champion springs forth in her cause?

The sturdy laborer complains that his wages are low, and thousands in a moment unite and procure him redress; but the widow may toil with superior assiduity and receive less than a tithe of the wages of the man—and who strikes for her? Is her labor less useful or necessary? By no means. Are her orphans more readily or cheaply sustained than the laborer? Of course they are not. Yet she is allowed to toil unceasingly, and receive a paltry pittance, which if quadrupled would be spurned by a man laborer with scorn.

Again, the man complains, justly perhaps, that twelve hours' labor is too much for his Hurculaen frame, and he strikes for the amelioration of his condition. The press is clamorous in support of the poor laborer; orators and politicians espouse his cause; and he triumphs. But the lone widow sits at her solitary labor plying the needle with her hands, and rocking the cradle with her feet. The sun rises and sets on her and the stars almost fade from the sky, before, with a fevered and exhausted frame, she sinks upon the couch. But who, we ask again, strikes for the lone widow? Who compassionates her wrongs and asserts her rights? Perhaps it will be asserted that woman has no rights. Men are entitled to high wages, but woman should not expect it; men must not labor more than ten hours; but woman being weak and unable to demand her fair share of the advantages that result from labor, must consent to be, as she has been, the drudge and slave of those who prate about *her* beauty and *their* chivalry.

From the N. Y. Mirror.

The Two Roses.

We translate from a late French Journal, the following singular case, which was bro't last spring before the justice of the peace of the fourth district in Paris. The object of the dispute was two white roses, whose withered leaves had long since been dispersed to the winds.

Madame Gallien (*mantuamaker.*)—I demand thirty francs (six dollars) damages, from Miss Flora Minville, for having caused me to lose an order worth one hundred and fifty francs.

The Judge.—Explain the facts.

M. G.—Yes, sir. About two months ago, Miss Leontine de Crillon was to be married to the Prince of Clermont-Tonnerre; the marriage gifts were to be magnificent. I received an order to make a dress for the bride; it was to be a *chef d'œuvre*. Splendid face, pearls, gimp—all the marvels of the art of dressmaking were to be united. But something more rare at that time was wanting; it was a nautical white rose—a *rose* at the end of February!

J.—And Miss Flora engaged to procure one for you?

M. G.—Yes, sir: she cultivates flowers, and often sells them to the great milliners of the capital. I went to her, and she promised to let me have one of the two roses she then possessed for twenty-five francs, which sum was to be paid on delivery I depended on her promise, but she did not keep it faithfully, for I did not receive the rose, and for that reason they refused to take the wedding dress.

J.—(*To Miss Flora.*)—Why did you not deliver the rose?

M. F.—with timidity.—It was not my fault. The evening before the day on which I had promised the white rose to Madame Gallien, a shower, which took place during my absence, made the flower expand, and some hours afterwards nothing remained of it but the stem. What I tell you is the truth!

J.—I believe you, young girl. But the second rose, could you not have delivered that?

F.—with tears in her eyes.—Oh, as to that one, it was not promised. Madame Gallien would certainly have accepted it, for it was the more beautiful of the two. But I could not give it. It was destined to my mother.

J.—Was it her birthday?

F.—sorrowfully.—No, sir, it was the anniversary of her death. (Profound sensation in the auditory.) Every year I lay on her tomb one of those white roses which she so much loved.—This year I did the same. I said to myself, the bride will be as handsome with a flower less, and my poor mother shall again to-day have her favorite rose.

Here Miss Flora shed abundant tears, and Madame Gallien, endeavoring to console her, said to the judge—"Stop the cause, sir; it is wrong for me to molest this poor girl for a good action; let us say no more about it; it is a misfortune that cannot be helped. All that I wish for compensation,—is to have a daughter like Miss Flora."

The justice of the peace, much affected, sent away the parties without any further trial.

A Good One.—A very good widow lady, who was looked up to by the congregation to which she belonged as an example of piety, contrived to bring her conscience to terms for one little indulgence. She loved porter, and one day, just as she was receiving a half dozen bottles from the man who usually brought her the comforting beverage, she perceived (O horror!) two of the grave elders of the church approach her door. She ran the man out the back way, and put the bottles under the bed. The weather was hot, and while conversing with her sage friends, pop went one of the corks.

"Dear me," exclaimed the good lady," there goes that bed cord, it snapped yesterday just the same way; I must have a new rope provided."

In a few moments pop went another, followed by the peculiar hiss of the escaping liquors. The rope wouldn't do again, but the good lady was not at a loss.

"Dear me," says she, "that black cat of mine must be at some mischief there—S'catt."

Another bottle popped off and the porter came stealing out from under the bed curtains.

"O, dear me," said she," I had forgot, it's the *yeast!* Here Prudence! come take away these bottles of *yeast!*—*N. O. Picayune.*

Th Happy Man.

In walking down Second street on Friday afternoon, on my way to the arsenal, I found a crack in my boot: and reflecting the old adage, that "a stitch in time saves nine," I popped into the first cobbler shop I met, to get it mended. Unlooked for pleasures are generally most relished, and I had no expectation of meeting with a philosophic cobbler. Pulling off my boot, I looked at the man. What an expansive forehead! What an intelligent countenance! What an expressive eye! There is truth in physiognomy, exclaimed I to myself—that fellow's brains are not made of green peas!

As he was fixing the boot, I then thought of a man born with capacities for intellectual pleasure and improvement—lofty, lordly man! wasting his whole existence pent up in a small room, knocking away with his hammer, and bending from morning till night over a lapstone and a piece of leather. I took another look at the man; and, while the glorious sun was rolling on its course, and all Nature smiling in her most gorgeous and superb scenery, wooing the gaze, and filling the beholder with sublime feelings, here, said I to myself, sits a man perpetually straining his eyes to poke a hog's bristle through a little hole. What an employment for a man capable, if properly instructed, of measuring the distance from this to Mercury. Is it possible he can be happy? he is out of his sphere. Just as he had got the thread through the third hole, I spoke to him and said, "Your room is very small; are you happy here?" He answered, with some energy, "Happy? yes; as happy as the day is long, and would not exchange situations with Gen. Harrison, though I am certain he will be our President. I don't interfere with politics, but I know all about it." "But are you happy in your employment, confined all day in this small room?"

"Yes, certainly; the fact is, half of the world don't know the way to be happy. I was for a while myself humbugged about happiness; but, sitting on my stool and reflecting seriously one day, I got the secret. I thought to be happy you must be rich and great, and have an inconveniently large house, more furniture by far than was necessary, a table groaning with every thing; but I soon found out that all that was stuff. I am happier here with my last and hammer than thousands with their fine houses, and splendid equipage; and have a great deal of enjoyment in looking out of my little cabin and laughing at the follies of the world. They dont see me; and it does them no harm; and, between you and me, the world are busy pursuing mere shadows. One wants to be rich, another to get into office—never satisfied; but here am I, *mending old shoes*, contented with my lot and situation, and happier by far than a King. Indeed I am thankful that Heaven in its wrath never made me a King, for it's a poor business."

By this time my boot was ready, and wishing to prolong the conversation with a man who displayed so much real practical philosophy, I said, "Have you no distressing cares to vex you, no anxieties, no sleepless nights, no bills to meet, no pangs for yesterday, no fears for to-morrow? He stared at me a moment and said. "*No, none.* The only cares which I have are *comforts*; I have a wife, the best in the world, and two children, and that is enough of comfort for any one man to enjoy. As to bills, I have none to meet, and never buy on credit, and never buy what I do not really want. As for the fears of to-morrow, I have no fear, but trust in a kind and ever watchful Providence, believing that 'sufficient unto the day is the evil thereof,' and resignation to Providence, to be the truest philosophy." What a noble fellow, said I, to mend a crack in a boot! Himself a piece of noble workmanship! I felt inwardly the truth of the saying, "contentment is a kingdom;" and after I left my philosophical cobbler, I thought much about him, am satisfied that his philosophy was sound, and that mankind in general have yet to learn the secret to be happy.

His situation in life is obscure, but—

"Honor and fame from no condition rise;
Act well your part—there all the honor lies."

St. Louis Bulletin.

From the Knickerbocker for October

A Seminole Tradition.

BY WASHINGTON IRVING.

When the Floridas were erected into a territory of the United States, one of the earliest cares of the Governor, William P. Duval, was directed to the instruction and civilization of the natives. For this purpose he called a meeting of the chiefs, in which he informed them of the wish of their Great Father at Washington, that they should have schools and teachers among them, and that their children should be instructed like the children of white men. The chiefs listened with their customary silence and decorum to a long speech, setting forth the advantages that would accrue to them from this measure, and when he had concluded, begged the interval of a day to deliberate on it.

On the following day, a solemn convocation was held, at which one of their chiefs addressed the Governor in the name of all the rest. "My brother," said he, "we have been thinking over the proposition of our Great Father at Washington to send teachers and set up schools among us. We are very thankful for the interest he takes in our welfare; but after much deliberation, have concluded to decline his offer. What will do very well for white men, will not do for red men. I know you white men say we all come from the same father and mother, but you are mistaken. We have a tradition handed down from our forefathers, and we believe it, that the Great Spirit, when he undertook to make men, made the black man, it was his first attempt, and pretty well for a beginning; but he soon saw that he bungled; so he determined to try his hand again. He did so, and he made the red man. He liked him much better than the black man, but still he was not exactly what he wanted. So he tried once more, and made the white man—and then he was satisfied. You see, therefore, that you were made last, and that is the reason I call you my youngest brother.

When the Great Spirit had made the three men, he called them together and showed them three boxes. The first was filled with books, and maps, and papers; the second with bows and arrows, knives and tomahawks; the third, with spades, axes, hoes, and hammers. "These, my sons," said he, "are the means by which you are to live; choose among them according to your fancy."

The white man being the favorite, had the first choice. He passed by the box of working tools, without notice; but when he came to the weapons for war and hunting, he stopped and looked hard at them. The red man trembled, for he had set his heart upon that box. The white man, however, after looking upon it for a moment, passed on, and chose the box of books and papers. The red man's turn came next, and you may be sure he seized with joy upon the bows and arrows and tomahawks. As to to the black man, he had no choice left, but to put up with the box of tools.

From this it is clear that the Great Spirit intended the white man should learn to read and write; to understand all about the moon and stars; and to make everything, even rum and whiskey. That the red man should be a first rate hunter, and a mighty warrior, but he was not to learn any thing from books, as the Great Spirit had not given him any; nor was he to make rum and whiskey, lest he should kill himself with drinking. As to the black man, as he had nothing but working tools, it was clear he had to work for the white and red man, which he has continued to do.

We must go according to the wishes of the Great Spirit, or we shall get into trouble. To know how to read and write is very good for white men, but very bad for red men. It makes white men better, but red men worse. Some of the Creeks and Cherokees learnt to read and write, and they are the greatest rascals among all the Indians. They went on to Washingto said they were going to see their Great Father, to talk about the good of the nation. And when they got there, they all wrote upon a little piece of paper, without the nation at home knowing anything about it. And the first thing the nation home knew of the matter, they were called to[ge]ther by the Indian agent, who showed them a little piece of paper, which he told them was a treaty, which their brothers had made in their name, with their Great Father at Washington.—And as they [k]new not what a treaty was, he held up the little piece of paper, and they looked under it, and lo! it covered a great extent of country, and they found that their brethren, by knowing how to read and write, had sold their houses, and their lands, and the graves of their fathers; and that the white man, by knowing how to read and write, had gained them. Tell our Great Father at Washington, therefore, that we are very sorry that we cannot receive teachers among us; for reading and writing, though very good for white men, is very bad for Indians.

Niceties of Law.—In a late court in England a singular case was brought forward respecting the maintenance of a pauper. In the course of the evidence it appeared that the boundary between the parishes ran across the room in which the pauper slept.

In reference to this fact, one of the lawyers said there had been a decision in a somewhat similar case, which had gone to determine that the parish in which the bed of the pauper had been placed was the parish which was bound to maintain the party. Another remarked, it was impossible that that decision could be maintained in all cases where such point was in dispute between contending parishes, for he well recollected an instance where the bed of the pauper had usually stood across the boundary line separating the two parishes, and it turned out that the pauper had been accustomed to lay with his head in the one and his feet in the other parish. In that case the Court had held that the parish in which the head of the pauper had reclined was bound to support the body. Another begged to remind that there was also another case—one in which the pauper's bed had been placed in such a position as that the dividing line of the two parishes had run, as it was shown, from the head to the heels—that was, lengthways of the bed. There it had been held that the parish on which the left hand side of the bed had been situated was liable to the maintenance of the pauper, on the ground that the pauper's heart, which was conceived to be the most important portion of the contents of the frame of a human being, as well as the most vital part of man, was usually on that side. In the present matter it was proved that only fifteen inches of the bed were in St. Gile's parish, and as it became a question whether a man could sleep in a space of fifteen inches wide, a special case was ordered to be submitted to the Queen's Bench!

"Don't tease Father."—So said a man to his daughter, not a long way from this city, a few evenings ago. They had been to hear a lecture in which the different classes in society were adverted to. Having returned home, and being comfortably seated by the fire, the following brief dialogue ensued:

Daughter.—What people constitute the first class of society, father?

Father.—Why, child—the—the good, do they not?

Daughter.—So sister Helen says, but why, father, if this be so, do you not invite Mr. Jones to visit you, as well as Gen. Smith? Is not Mr. Jones a better man than the other, though he has not so fine a house?

Father.—Get your book, dear, and don't tease father so—he is tired, love—that's a good girl.—*Rochester Republican.*

The Bible Proves Every Thing.—A gentleman asked a young Buckeye in Ohio, his age; the little fellow answered, "Near eight, sir." "How do you know," rejoined his interrogator; "you do not remember when you were born." "No," replied the boy; but I know it on better authority than if I did." Question—"What authority can that be, my son?" Answer—"Our big Bible says so."—(His age had been recorded in the Bible.) Q.—"So you think that the Bible can prove every thing?" A.—"No; there is one thing it cannot prove." Q.—"What is that?" A.—"It cannot prove false."

ITEMS.

Extraordinary quarrying operations.—One of the most gigantic operations in stone-quarrying ever undertaken in this country, occurred yesterday at the Killiney granite quarries. During the previous progress of the works, a huge wall or mass of granite had, from its peculiar hardness been left standing between the two excavations on the hill-side. This mass, which was upwards of 70 feet in height, and of variable thickness, it was decided to remove by a single operation. For this purpose, two enormous drifts or holes were pierced at its base, from 14 to 20 feet in depth, and 5 1-2 inches in diameter. These apertures were charged with about two hundred pounds of gunpowder: upon its explosion it produced a terrific disruption of the rock, which crumbled as it fell from its great height, raising a whirlwind upon its progress downwards. Thousands of people were drawn to the spot: at every point from whence a view might be had, groups were to be seen posted, anxiously looking for the miniature earthquake which was expected. The majority of the spectators kept at a respectful distance; but many ventured so far as to stand at the telegraph, over the places where the drifts were bored. There were no stones driven upwards. It seemed as if the mass was moved up a little, and then pushed violently outwards towards the quarry. The effect was truly magnificent.—*Dublin Mail.*

American Copper.—Experiments have been successfully made in smelting the copper ore, found in great abundance in Wisconsin, a result of great consequence to the territory, and to the country—since we import more than three millions worth of copper annually.

Whales in the Gulf of Mexico.—A Martinique letter states that, on the 20th June, 50 cachalot whales were driven on shore during a stiff gale near the Basse Pointe. The inhabitants hastened to make as much oil as they could from their carcases, before the heat of the climate rendered them putrid. The appearance of whales in these regions is not of usual occurrence.

It is now well authenticated that the Rothschild's hold a mortgage of the Holy City, a circumstance that gives extraordinary interest to the movements of the Jews, and to the signs of the times.

Uncas.—The ladies of Norwich, Ct., are gathering funds for the erection of an appropriate monument to the Sagamore Uncas, the well-known friend of the white man; whose name prominently and favorably occurs in the history of Connecticut. A fair—the ladies' way of getting money—has been held, the proceeds of which have furnished nearly the requisite amount.

Anciently, if a criminal, capitally condemned, could read a verse in the Bible, opened at a venture, he was entitled to what was called benefit of the clergy. The verse was hence called his *neck verse.*

H. M. S. *Lily*, which arrived in Simon's Bay on the 6th of August, whilst cruizing in the Mozambique Channel, fell in with a slaver, and drove her on shore. Of her cargo, consisting of 550 negroes, 200 were drowned, and the remaining 350 taken on board the *Lily*, and brought to the Mauritus, put on shore, and left there under quarantine. Further particulars, when received, shall be communicated.

A man by the name of Carr was killed on Saturday last at Frankfort Me., and another by the name of Hogler, was so badly injured in one of his arms as to render amputation necessary. The Van Buren men of that town had raised a pole, and these men were engaged in firing a salute in honor of the occasion. The gun suddenly went off while they were loading it, and caused the dreadful accident.

Western Pumpkins.—David Hawes, Esq., at Rock Island, (Ill.) raised three pumpkins this season upon one vine, of the respective weights of 120 lbs, 125 lbs., and 195 lbs.

☞ "*Every man, woman and child in the United States who possesses a Bible, will surely furnish themselves with the following beautiful series of Scripture Illustrations.*

200 PICTORIAL ILLUSTRATIONS OF THE BIBLE. VIEWS IN THE HOLY LAND.

NEW, CHEAP, AND VALUABLE PUBLICATION.—Four Hundred Pages, 8vo., *Fine Paper, Handsomely Bound*, Price only TWO DOLLARS.—The subscriber respectfully invites the attention of Clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers, throughout the United States, to the above New, Cheap, and Splendidly Illustrated Work. Published and for sale, at No. 122 Nassau Street, New York City. Its features are better defined by the title:—

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE SCRIPTURES
CONSISTING OF
VIEWS IN THE HOLY LAND,
TOGETHER WITH MANY OF THE MOST REMARKABLE OBJECTS MENTIONED IN THE OLD AND NEW TESTAMENTS, REPRESENTED
SACRED HISTORICAL EVENTS, COPIED FROM CELEBRATED PICTURES, PRINCIPALLY BY THE OLD MASTERS; THE LANDSCAPE SCENES, MADE FROM ORIGINAL SKETCHES
TAKEN ON THE SPOT, WITH FULL AND INTERESTING LETTER-PRESS DESCRIPTIONS, DEVOTED
TO AN EXPLANATION OF THE OBJECTS
MENTIONED IN THE SACRED TEXT.

The present work differs from all others ever published in this country. The immense treasures of Art which the great Painters have bequeathed to us on Sacred subjects, are here opened to *all*, as far as they are capable of being diffused through the medium of wood-engravings. Among our numerous embellishments, will be found the celebrated
CARTOONS OF RAFFAELLE,
and the series of the PROPHETS, so magnificently portrayed by MICHAEL ANGELO in the *Sistine Chapel.*
VIEWS IN EDOM—(PETRA), EGYPT, &c.

These latter, and all the *Landscape Scenes*, are represented with that fidelity which we are now able to realize through the labors of recent travellers. The other objects, whether of Natural History, of Costume, or of Antiquities, are, also, delineated with equal accuracy. Many of the illustrations require little or no comment—*they speak for themselves.* The work cannot fail in proving acceptable to all denominations of Christians. The plan of the work is neither doctrinal nor devotional. The design of it is simply to explain and illustrate the meaning of the *Bible itself*, leaving to other occasions, the application of that meaning, as it regards both the understanding and the heart.

☞ Owing to the high prices generally charged for works of a similar character (and without a tenth part of the number of engravings), they have not that extensive circulation in the middle and humbler classes of society, which their interest and merit deserve. The only aim of the Publisher has been utility; and *the price of the work* places it within the reach of all classes desirous of possessing a work of such value and importance: it will be found most invaluable as a suitable PRESENT to a circle of young people.

TO SUPERINTENDENTS AND TEACHERS IN SABBATH SCHOOLS.—Will not every Superintendent of a Sabbath School, who may peruse this advertisement, bring it before the Teachers, and their Schools the first opportunity? The Publisher would suggest subscribing on the company plan (see our terms) in Sabbath Schools. Let each Superintendent or Teacher assume the agency, and procure five, ten, or twenty names, and send for the books, *direct to the Publisher.* In this way, each one procures a copy of the work at a lower price, and *for not the tenth part of the cost of one single engraving!*

On examination this will be found a very pleasant and profitable book especially for the perusal of YOUNG PEOPLE, abounding in the most valuable information, collected with great care, from the best and latest sources. It may, very properly, be designated a common place book of every thing valuable, relating to ORIENTAL MANNERS, CUSTOMS, &c., &c. and comprises within itself a *complete library of religious and useful knowledge.* A volume like the present, is far superior to the common Annuals—IT WILL NEVER BE OUT OF DATE. ☞ It is beautifully printed in new long primer type—handsomely bound in muslin, gilt, and lettered; and is, decidedly, *the best and cheapest publication*, (for the price,) *ever issued from the American Press.*

The difficulty of compiling the present publication has been, not what to choose, but what to omit. And the compiler can sincerely say, that the delightful illustrations of Scripture, which have been continually coming before his mind, in the progress of his examinations, have made him more sensible than ever, how much *real, intellectual*, and *moral pleasure* and *improvement* is lost, especially by the YOUNG, for the want of correct Engravings explaining *Scripture names, customs, phrases*, &c. There will be found in this volume, single embellishments, which explain more fully many obscure passages of the BIBLE, than whole pages of comment would without them.

The title of *Pictorial* has been adopted, as merely expressive of the rich embellishments introduced into the volume. They are not published as mere catch-penny pictures, as some may suppose; but they serve to give clearer ideas of the *places* and *things* described; and are therefore, truly valuable as well as pleasing. And, as a closing remark we will just add, that they render the work as expensive as one of six times the size without them. It is hoped, therefore, that the religious public, who are now furnished with *so costly a book at so cheap a rate*, will extend toward us a liberal share of patronage.

LIST OF THE PRINCIPAL EMBELLISHMENTS.

Entrance to Petra, (Frontispiece.)
Several Views in Edom (Petra).—*From Laborde.*
Adam discovering the dead body of Abel.—*Andrea Sacchi.*
Mount Ararat.
Birs Nemroud (Babel).
The flight of Lot with his daughters.—*Guido Reni.*
Abraham offering Isaac.—*Rubens.*
Sepulchral caves in the cliffs of Wady Mousa, (in Mount Seir).
Brick Pyramid of Faioum.
Mounts Sinai and Horeb, with the convent of St. Catharine, from the North.
Temple of the Sun at Nineveh.
Egyptian Mummies (Embalming).
Egyptian Jewels of Gold and Silver
Egyptian Musical Instruments.
Solomon's Temple.
Ploughing and Thrashing in the East.
Ark of the Covenant.
Moses at the passage of the Red Sea
Views of Suez and Akaba.
The Red Sea.
Miriam celebrating the deliverance of Israel.
Gathering Manna.—*Poussin.*
Valley and Convent of Sinai
Mount Hor—Aaron's Tomb.
The Brazen Serpent.—*Rubens.*
Standards of the Hebrew tribes.
Egyptian and Oriental Standards.
Ruth and Naomi.—*Bird.*
Ancient Shoes and Sandals.
Young Samuel.—*Reynolds.*
Saul and the Witch of Endor.—*Salvator Rosa.*
Several views of and in Jerusalem.
David dancing before the Ark.—*Domenichino.*
Heathen Temples in the East.
Together with more than ONE HUNDRED additional Engravings, which we have not space to enumerate in the limits of an advertisement.

Probable form of the Ark of the Covenant.
The Plague.—*Poussin.*
View of Ruins in Palmyra.
Engraved Rocks.—*Job xix. 24.*
The Prophets.—*M. Angelo.*
Isaiah.
Jeremiah.
Ezekiel.
Daniel.
Joel.
Jonah.
Zechariah.
David with the head of Goliath
Tomb of Zechariah.
River Jordan.
Plain of Jordan.
Valley of Jehosaphat, and Brook Kedron, with the ancient tombs.
Christ blessing the little children.
Christ in the Storm.—*Rembrandt.*
Mary anointing the feet of Christ
Marriage Processions.
Peter denying Christ.—*Poussin.*
Holy Sepulchre at Jerusalem.
The Cartoons of Raffaelle.
Miraculous Draught of Fishes.
Christ's charge to Peter. "Feed my Sheep."
Peter and John curing the lame man.
Elymas the Sorcerer.
Paul and Barnabas at Lystra.
Paul preaching at Athens.
Death of Ananias.
Views of and in Athens.
Ancient Rotunda at Thessalonica.
A Primitive Arab School.
Ancient Writing Materials, &c.
Oriental Houses.
Musical Instruments.
Ancient Ruins, Monuments, Costumes, Trees, Plants, Birds, Quadrupeds, &c., &c.

Pictorial Illustrations of the Holy Bible cannot be too highly appreciated, especially those of the character published in the work now offered for public patronage and support. They serve materially to illustrate the texts; and, in some cases are almost indispensable to a right understanding of the subject. They arrest the attention of the YOUNG, and serve to impress Scripture scenes and subjects on their memory, while they attract the attention of ALL to the Blessed Volume of Inspiration. In scarcely any other way can a person spend the same amount of money to so much advantage for his family.

To the pious CHRISTIAN, whose experience is, "Thy word is sweeter than honey to my taste; yea, sweeter than honey in the honey-comb," every thing calculated to open the treasures of GOD'S WORD, must be worthy of his attention. And it is by the discovery of such stores of excellence and beauty, that a taste for the study of THE BIBLE will be cherished and increased.

☞ TERMS OF THIS PUBLICATION.—The price of one single copy, (handsomely bound, 400 pages, 8vo. with more than TWO HUNDRED beautiful Engravings), is fixed at the EXTREMELY LOW PRICE OF ONLY TWO DOLLARS.

☞ GREAT INDUCEMENTS TO COMBINE TOGETHER.—Companies in the country, who unite in subscribing for the work, shall receive Six copies for Ten Dollars—the business of supplying the company to be conducted by one person, who is to remit the money, *free of postage*, and the package to be forwarded to him *alone.*

☞ The Agent who will become responsible for companies in the country, who take ten copies, shall receive them for $15 00.

☞ Our terms to Agents, Booksellers, &c. will be found very liberal.

P. S. The Publisher invites the attention of the public to his edition of THE CHRISTIAN LIBRARY, in eight volumes, handsomely bound, containing Sixty-four valuable religious and scientific works, complete, for *only* TWELVE DOLLARS. It has been published under the inspection and recommendations of the most eminent Ministers, of all denominations, in the United States. Catalogues, giving an extended view of the contents of this Library, may be obtained, in any quantities, at the above place, *gratis.*

☞ A liberal discount made to wholesale purchasers.

☞ Persons in the country, wishing to act as agents, may obtain all the necessary information, by addressing their letters to the subscriber No. 122 Nassau-street, New York city.

ROBERT SEARS, PUBLISHER

*** Clergymen, Superintendents and Teachers of Sabbath Schools, ☞ AGENTS OF RELIGIOUS NEWSPAPERS, AND